

Robt Campbell Ashmole
AN
ESSAY ON REGIMEN,

FOR THE
PRESERVATION OF HEALTH,

ESPECIALLY OF THE
**INDOLENT, STUDIOUS, DELICATE
AND INVALID;**

ILLUSTRATED
BY APPROPRIATE CASES;

TO WHICH ARE ADDED,

Observations on what is vulgarly termed Catching Cold,
on the Art of Mending Health, on Fashionable Diseases,
on Lady and Gentlemen Doctors, and on Quacks and
Quackery: with seasonable remarks, Economical, Moral
and Religious, on the present state of the British Dominions.

The profits to be faithfully applied to the purposes of Charity.

By **JAMES M. ADAIR, M. D.**

MEMBER OF THE ROYAL MEDICAL SOCIETY, FELLOW OF THE
ROYAL COLLEGE OF PHYSICIANS OF EDINBURGH, AND FORMER-
LY, PHYSICIAN TO THE COMMANDER IN CHIEF OF THE LEEWARD
ISLANDS, AND TO THE COLONIAL TROOPS, AND ONE OF THE
JUDGES OF THE COURTS OF KING'S BENCH AND COMMON PLEAS
IN THE LEEWARD ISLANDS.

*Cavendum ne præsidia adversæ valetudinis in secunda confir-
mantur. CELS.*

A I R:

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CORRECTIONS AND ADDITIONS.

Preface, page viii. for *virulam* read *verulam*.

do. p. xxx. note, for *do* read *does*.

Page 9, last line, after *stimulus*, add *to the heart*.

53, line 2d for *premiere* read *premier*.

73, 10th line from bottom, for 71 read 73.

78, 7th line from bottom, for *slippers* read *sliders or drawers*.

179, note, instead of *Dilly*, read *Bateman, No. 21, Devonshire Street, Bloomsbury*.

N. B. By an oversight, some of the Chapters have been improperly numbered.

P R E F A C E.

BEFORE the reader proceeds to the perusal of this *Essay*, it is requested that the Preface be previously read with attention, as it will explain certain terms, supply some omissions, and obviate peculiar prepossessions and prejudices.

It is well known that though a Preface appears in the front of a book, it is the last part of it that is printed; as it contains a review of the subsequent parts of it.

The outlines of the following Chapters were sketched after I had quitted the lucrative exercise of my profession, (though not entirely the gratuitous part of it;) and had resigned my books to a near relation in the medical line; so that I have not for some years seen even a copy of my former treatise on regimen, or any other on that subject, except the first volume of Abbè Spalanzani's *Experiments**, after the first Chapter was printed; and therefore I throw the transcripts from that book into an Appendix.

But I trust that the want of books may not

* Which cannot justly be deemed a treatise on regimen, but only as being collaterally connected with the subject.

render this Essay less useful for my purpose; which was to impress the reader with a just sense of the importance of the subject, not as applicable in the cure of diseases (for that part of it does not come within my plan,) † but as indispensably necessary to the preservation of health.

When this little work was planned some years ago, I had not the most distant intention of introducing any incidental reflections; but even after a part of it had passed the Press, such was the state of my health, that it suggested a train of ideas not unsuitable to the situation of a man who might not survive to complete the publication.

It was not therefore from an affectation of singularity, or the self-sufficient garrulity of old age, that I have thrown out some hints on religious, moral and political subjects, the result of a long, impartial, and accurate review of the real state of this kingdom, with regard

† Such was my reliance on the great advantage of regimen, in many cases, equal if not superior to that of medicine, that in all cases of consequence, I left written directions in the sick chamber, that they might be more accurately complied with.

to those important subjects, which are the great criteria or tests of national prosperity or declension.

After the greatest part of the work was cast off, it was suggested that, though none of the political allusions could be construed into a libellous intention; yet it might be doubted whether, *in these times*, Booksellers might not scruple to publish it*; and that the application of the quotation from Isaiah might be deemed harsh and unjust; but I trust that

* *In these times*, when alarms are industriously circulated that a jacobinical and seditious spirit is very prevalent in the kingdom; but which (as I told one of our ministers) I verily believed to be totally unfounded; it is very difficult to determine, *a priori*, what a court of justice would now decide to be, or not to be, libellous.

Being tolerably conversant with the laws of my country, I should have totally abstained from inserting any political strictures, had I not been firmly convinced that there is a very wide difference between an attack on particular characters, either in a private or public station, and general strictures on notorious public measures; for if the latter be deemed criminal, I do not hesitate to say that there would be an end to liberty civil and political; and could the Printer and Publisher be exempted, I would myself stand forth, and plead my own cause, and that of liberty; disregarding every consequence that could result from the decision.

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the candid readers, though they may not always adopt my opinions, will at least receive with indulgence, the genuine sentiments of an old man, who loves his fellow men, and especially his country, with unfeigned benevolence.

I therefore bespeak my reader's patience, whilst I endeavour to exculpate myself from these suggestions, which, if well founded, might arraign my candour, perhaps my philanthropy.

I have just said, that in the following chapters I have occasionally thrown out some moral and religious reflections; and I was the rather induced so to do, as having, for some years, unhappily *been a professed Sceptic*, but now a sincere believer in the fundamental truths of Christianity; and as our Saviour himself has declared, *that there is more joy in heaven over one repenting sinner, than over ninety and nine just persons*, I conceived it to be possible, that an old physician, on the verge of the grave, might, *under the direction of providence*, be an humble instrument of awakening the attention of some of his readers: especially as the monitor is a *layman*, who had formerly approached the dangerous precipice of infidelity.

lity*. Another cogent motive was, that as a well grounded peace of conscience affords the most powerful inducements for abstaining from those irregularities, and acts of intemperance which injure health, and shorten life; this consideration creates a very intimate connection between religion, morality, and regimen; and upon strict examination, it will be found, that the general principles by which they are directed, have a greater similarity than, upon a superficial view, could be suspected.

It was, however, for several obvious reasons, proper that the remarks should be general; and divested of any reference to the peculiar opinions of different sects and their contradictory systems and schemes which, I

* It has been alleged that converts are generally zealots; but if I know myself, which, I confess, is a difficult task, I think, and verily believe, that I am not either an enthusiast, or a bigot; and I am sure I am not an hypocrite. In the following reflections I have given a true and genuine image of my mind, equally detesting simulation and dissimulation. In the sketch of my political principles and creed, I have studiously avoided prolixity, and severity of stricture; and have thereby, perhaps, weakened the force of my arguments.

fear, have been injurious to the interests of pure Christianity †.

Admonitions on these subjects come with peculiar propriety from medical men; because none are such judges of the precarious tenure of human life.

Upon a calculation, it has been estimated that 50,000 persons die *on an average*, in the course of every twenty-four hours. Of these many are snatched off by sudden death, and in various ways, “with all their imperfections on their heads:” even of those who die what is termed a *natural* death, some are cut off almost instantaneously; and of those who linger on a sick bed for days or weeks, under bodily anguish and debility, and mental anxiety, languor, and even derangement,

† It has been very invidiously and unjustly alleged by some Sceptics, that the Clergy, as being interested, are incompetent defenders of the religion they teach; but we know that many of the most learned and best men among the *Laitie* have been strenuous and successful vindicators of the fundamental truths of the Christian religion. I shall mention some of them: Lord Viscount Bolingbroke, Mr. Boyle, Grotius, Mr. Locke, Sir Isaac Newton, Mr. Euler, Mr. Addison, Lord Littleton, Mr. West, Doctors Boerhaave, Haller and Linnæus, and though last, not least, Dr. Johnson and Mr. Wilberforce.

how

how few are prepared for the important change!!!

“ If the Christian religion be an imposture, we ought to reject it with abhorrence; if founded in truth, it is of the utmost importance *.”

It becomes therefore a subject of most serious consideration, how it happens, that there are so many members of the Christian church, who are contented with indolently adopting its principles, without being firmly convinced of its truths, or conforming to its practical precepts.

Shall we therefore trust to a death-bed repentance? It would be the utmost folly and madness; for how can we be assured that we shall not be surprised by a sudden death. A celebrated layman justly observes, that “ it is our duty so to live that mortality may not be an evil: and that though all acknowledge the obligation we are under of making the concerns of eternity the governing principle of our lives, too few practise it †.” And a celebrated divine ‡ very justly remarks, that “ the great error of ordinary Christians

* Henry on the Bible. † Dr. Johnson. ‡ Dr. Clarke.

“is neglecting to form a steady plan of well-
 “doing; and hence it is, that their religion
 “will be as inconstant as their resolutions;
 “their lives are a continued circle of sinning
 “and repenting, and their latter days will be
 “nothing but uncertainties and fears.”

This is a faithful representation of the nominal, lukewarm, Christian: a dangerous state! “I know (says our Saviour to the apostate church of Laodicea) * thy works, that thou art neither cold nor hot: “would thou wert either cold or hot.”

Procrastination is often ruinous to our worldly concerns; but it is much more so to those which are connected with our future state of existence. Why do we stop short in our present fluctuating, and most dangerous, state? Why add hypocrisy and insult to disobedience? And why not press on to the mark of the prize of our high calling? *Christ's yoke is easy, and his burden is light.* “Christian-
 “ity (says Mr. Wilberforce) is not a gloomy
 “service, for it prohibits no amusement or
 “gratification that is *really* innocent,” but it must also be remembered, “that leading so-

* Revel. chap. iii. 15.

“ber

“ber and even *useful* lives does not fill up the
“Christian duty; *we must be born again.*”

I shall only add, that a prominent and very dangerous error, which is become fashionable among the members of the establishments in both countries, especially the young men of the higher and middling ranks, which is an affectation, not merely of lukewarmness in their religious conversation and deportment, but also of levity, and improper gratifications; that they may avoid the suspicion of being *unfashionably* religious. This species of *hypocrisy*, however, has too often terminated in affected or real scepticism, or a total neglect of religion*.

On this laxity of opinion and conduct, a

* Whosoever is tolerably conversant with history, must recollect that a similar irreligious spirit became very prevalent in the court of that dissolute prince Charles the II.; whilst the sober, regular, orderly and somewhat too precise and austere manners of the dissenters of those days became objects of ridicule; and yet at that time, as at this day, this unfashionable demeanour of theirs has contributed to keep alive the genuine spirit of religion among us; whilst it has declined exceedingly among the members of our established churches; and yet an opinion prevails, and, I hope with truth, that we have *now* an exemplarily pious Prince upon the throne.—*Rara avis in terris, nigroque simillima cygno.*

celebrated

celebrated divine* has most justly observed,
 “ that the gratification *even* of indulgences
 “ not absolutely sinful, is carefully to be
 “ avoided ; for to go so far within the limits
 “ of innocence as we possible can, is to allow
 “ ourselves a liberty, which experience shews
 “ we cannot bear ; for it will certainly seduce
 “ us into the borders of sin.”

I have here added these few, but very important, truths to those which will occasionally be found in some of the subsequent chapters ; and which being selected and placed in a strong and concentrated point of view, may, I trust, make a more powerful and lasting impression † ; but let it be remembered that all I have

* Dr. Clark.

† The following anecdote will not, I trust, be considered as out of place. “ December 28th, 1694, died Queen Mary, in the 33d year of her age of the small pox. The new Archbishop attended her, and when no hope of recovery remained, he, with the King’s approbation, communicated to her the true state of her condition. She received the intelligence with the most perfect composure. — *She thanked God, she had always carried this in her mind, and that nothing was to be left to the last hour : she had no thing then to do, but to look up to God and submit to his will.*” — *BALSAN’S HISTORY.* Here we have a striking exam-

ple

have advanced on the subject is a mere introduction or outline of our holy religion, for the essentials of it are to be superadded by each individual, according to the sect, or system, upon which he has founded his faith.

I shall now endeavour to exculpate myself from the charge of having misrepresented the national character, and of depreciating its
 ple of Christian preparation and resignation, given by the *first woman in the kingdom!* But alas! how many instances must have occurred to other medical men, as well as myself, of an *apparently* different termination of life in persons of every rank. "We cannot (says Dr. Clarke) be sure that a "death-bed repentance will be accepted by God, who "requires *holiness* of life, which a dying person cannot comply with, if, after a life of sinful insult to God's commands, they shall make religion their *last*, instead of "their *early* refuge."

It has been a subject of dispute whether sick persons should, or should not, be warned of increasing danger, or approaching death.

Without discussing the various arguments on either side; I am of opinion, that the warning should not be delayed till the patient's case becomes desperate; for even the hitherto negligent or profligate, ought not daringly to rush out of life without looking up to his Almighty judge with sentiments of remorse and contrition: for it would be impious presumption in frail mortals to limit the goodness and mercy of God.

public

public and private virtue, by my quotation from *Isaiah*.

Though the predominant sin of the Jews in the days of the Prophet seems to have been *Idolatry*; yet from his strong and repeated remonstrances, it is evident that their manners and morals were in other respects very degenerate; and I verily believe that, on a strict inquiry into the present state of this nation, the comparison will hold in every respect.

Have not we also our *idols* of gold and silver? Is not a selfish, venal spirit very prevalent among us? And is such a spirit compatible with virtue, either moral or religious?

That our morals and religion are daily on the decline I could give manifold proofs; but the task would be painful and invidious. It will be admitted, however, that the manners, morals and religion of a nation must necessarily have a mutual influence upon each other.

The manners of the age are strongly marked by luxury and dissipation, which have a direct tendency to weaken the force of moral obligation, and the sense of religious duty, by increasing our artificial wants, and making us less nice and scrupulous, about the choice
of

of means, and the mode of obtaining those means, for the gratification of those wants. This was precisely the state of the Jewish nation, as it has been of every nation since (many of them existing only in the historic page) and therefore I entirely accord with a pious Christian of the third century *, “ that the character of a nation is not to be determined by a few good ; but by the majority of the people.” But very degenerate as the Jews were at that period, the prophet declares that *there was a remnant*, as I firmly believe that there is in this nation † ; but, I fear, far from a majority. Self-sufficiency, or an over-weaning confidence in ourselves, is an effectual bar to our reformation and amendment, and renders self-examination an indispensable duty ; and let it be remembered by every one of us, that it is by personal reformation *alone* that national blessings can be obtained.

As to our national politics, the justice and

* Non unus, duo, tres ; nam genus humanum non ex bonis pauculis, sed ex cæteris omnibus æstimari convenit. *Arnob. contra Gentes.*

† Non tamen adeo virtutum sterile seculum, ut non et bona exempla prodiderint. *Tacit.*

equity of them can have no other solid foundation than what is derived from a due sense of moral and religious obligations: and on reviewing the history of this kingdom with an accurate and impartial eye, it appears to me, that various causes have concurred to produce our present national degeneracy; and have been the chief sources of the almost intolerable pressures, which we at this hour feel in their full force.

1st. One very essential cause, is our national fondness for war; but let a candid dispassionate man have taken a careful retrospective view of the manifold wars which have been undertaken since the accession of James the I. *to this hour*, the motives which produced them, and the consequences which have resulted from them; and seriously ask himself, whether in the event, (the loss of many valuable lives, and the expenditure of immense sums, being taken into the account,) it were not most earnestly to be wished, either on moral or political considerations, that they had never taken place. Our ill judged continental connections, first suggested by King William's jealousy of, and personal resentment against Lewis XIV. and implicitly adopted by his successors, in a manner extremely injurious

rious to the true interest of this kingdom*, were the immediate causes of those depopulating and most ruinous wars, which were undertaken to support and bolster up the precarious, and to us imaginary balance of Europe; but which, after an enormous and unprecedented waste of blood and treasure on our part, seems to be in danger of being entirely subverted and annihilated by the present unprovoked and destructive war†. But, independent of the political impropriety of indulging this sanguinary spirit, war is in its very nature so totally repugnant to the genuine spirit and principles of our holy religion, and the express precepts and command of its divine author, *the Prince of Peace*, that it is astonishing how it happens that in Christian nations so many wars should have been undertaken under frivolous, and even unwarrantable pretences.

It would be unnecessary to enumerate the manifold and obvious evils which arise from a state of warfare, especially in a commercial

* Enormous subsidies to foreign princes, and even hiring their troops to fight their own battles, and support their own cause, not ours, was, and is, certainly a gross political solecism.

This clause was written before the commencement of the present Campaign: may our present success soon obtain to Europe a beneficial and permanent peace!

country: it has however an evident tendency to weaken the spirit of industry, to steel the heart against the influence of the benevolent passions, and to pervert our moral and religious habits.

In page 16th of the following Essay, I have (not very seriously perhaps) recommended a *female* administration; yet such is my high, and, from long experience, well grounded opinion of their superiority over the other sex in respect to the amiable virtues of *philanthropy* and benevolence; I am firmly convinced that with such meek and kind-hearted counsellors about the thrones of princes, “our swords
“would soon be converted into pruning
“hooks, and nations would cease to learn
“war any more.”

2dly, Another evident and most powerful cause of the declension of our national virtue is our rage for colonizing, and the exorbitant spirit of commerce and manufacture intimately connected with it. *Mr. Wilberforce* has very justly observed, that “the commercial
“spirit is unfavourable to religious principle,
“as it cherishes a spirit of selfishness and avarice.”

That respectable author observes on another

ther occasion, that "*selfishness* is the bane of
 "all earthly happiness: in the higher ranks
 "it produces frivolity and dissipation, in
 "the lower classes, sensuality, insubordina-
 "tion and venality; whereas true religion
 "would cause peace and prosperity, joy and
 "complacency to reign on the earth." "There
 "are (says a pious man of the last century)
 "many evil and perverse dispositions in sub-
 "jects toward their governors, all which re-
 "ligion is the most excellent expedient to
 "rectify *."

How many wars have been undertaken in
 extending or defending our colonies and
 trade!!! And did not the last war, by which
 we lost thirteen provinces, cost us more trea-
 sure than the possession of them for a thou-
 sand years could have procured us, or even
 the fee simple of them? And would not the
 nation have derived much greater, and more
 permanent advantages, by employing a much
 smaller sum in the cultivation of our waste
 lands, and improving our agriculture †?

* Shaw's Immanuel.

† This is a consideration of the highest political impor-
 tance, as it is confessed by some of the best writers on agri-
 culture, that the growth of grain in this kingdom, is not,
communibus annis, equal to the consumption.

3dly. Another cause of the national declension in respect to morals, (for it is in that point of view only I consider it) is the present mode of parliamentary representation. It is well known that before the revolution, several laws were enacted, which plainly implied that parliaments were to be elected annually, but which, by various arts, were evaded. When the bill of rights was framed, by which the constitution was, in some points, amended, a glorious opportunity was lost, of making annual elections a part of the constitution, instead of triennial, and which in 1716 was converted into septennial; which some of the most able and upright senators of that day asserted to be a very unconstitutional measure. Those patriots sagaciously predicted and lamented the unfavourable change it would make on the manners and morals of the *electors*; which has been fully verified*.

Some of my readers may be old enough to remember a *caricature* in the print shops more than fifty years ago, representing an assassin

* By the author's residence in the West of England for some years, surrounded by venal boroughs; he had too frequent opportunities of remarking and lamenting the baneful effects of electioneering corruption.

stabbing *Britannia couchant* with a poignard, with a label issuing from his lips,—*damn posterity, I'll have money.*

This malicious libel was supposed to allude to certain transactions of individual patriots of that day, with *Sir Robert Walpole*, who was termed *the Grand Corrupter*, who, though he alleged that *every man had his price*, was, we are told, sometimes mistaken.

Whether any of his ministerial successors ever made the experiment, and met with a similar repulse, I know not; but I firmly believe that the late *Lord Chatham* was very superior to such iniquitous influence; yet he was by many deemed inexcusable for the profusion with which he granted subsidies to foreign powers; a practice which our present ministers have extended and improved, even so far as to endanger our national credit.

Before I quit this very important subject of *national morals*, which necessarily involves the morals of individuals, I crave the indulgence of the reader, whilst I subjoin a few more reflections.

Morals are so intimately connected with our religion, that they cannot be separated without irreparable injury to both. To find
a want

a want of morals in persons of a profligate character, is what might be reasonably expected; but I am sorry to say that I have too often remarked a departure from moral rectitude, even in some who deem themselves to be good Christians: but if these *pious* transgressors would study the morality of the gospel more carefully, they would abstain from these very *unchristian* practices.

A very learned bishop (Dr. Horsley) for whom I have long had a *personal* esteem and respect, justly remarks, "that morals are not the most essential part of Christianity; and that the mere moral preacher is the ape of *Epicletus*." I heartily accord with the worthy bishop, that the *peculiar* doctrines of religion (as Mr. Wilberforce terms them,) should be primarily and strenuously cultivated and enforced, as indispensably necessary. But I trust and believe, that neither of those respectable champions for the interest of religion, wish totally to exclude morality from our pulpit discourses.

From long and accurate observation, it appears to me that such admonitions were not at any period so necessary as at present; for whilst many are guilty of immoralities from
selfish

selfish and sordid motives; others are betrayed into them by *ignorance* * of the nature and extent

* Of this a very recent instance has occurred: but what excuse can be offered for the purchaser of smuggled goods; the Grocer, who, on a vague rumour of a future tax on any of his commodities, instantly doubles the tax, which may never be imposed; what apology for the Meal-monger, Butcher, &c. who grind the face of the poor by their exorbitant profits. PORE says, that "an honest man's the noblest work of God," but I am of the celebrated Henry Fielding's opinion, that many are mere pretenders, and *only honest bare weight*.

One of the best sermons I ever heard, and to me the most impressive, was preached from Ephesians chap iv. 28. *Let him that stole, steal no more*. The preacher (the celebrated JOHN WESLEY) after representing very emphatically the heinous offence of robbing God of our precious time, by waste, or misapplication; proceeded by an ingenious anticlimax, to other instances of fraud or *theft*;—the spendthrift who robbed his family, and defrauded his creditors;—the merchant and tradesman of every denomination, who took exorbitant profits.—The regrater and fore-seller, who enhanced the price of commodities.—The defrauder of the revenue by concealment of taxable commodities, by smuggling, or purchasing smuggled goods;—*Contractors* and servants in public offices, who rob the nation; and, as Mr. Gibbon (*Decline of the Roman Empire*) observes, without courage or danger, by fraudulently intercepting

extent of moral obligation, and its intimate connection with religion.

The forestaller, the regrater, and dealer in almost every article of trade, *several of them necessities of life*, who is guilty of extortion, quiets his perverted, or rather callous, conscience, by alleging that those who do not like the price, have their choice.

If to these enormities we add the manifold frauds committed on the revenue; the shameful evasion of the assessed taxes †, and the va-

intercepting the emoluments of war, at the expence of those who defend their country. Vol iv. page 214.

During the American War, the author *accidentally* detected some of these peculations, and, as became an honest man, represented them to his friend General Burt.

† In a private letter to one of our ministers, I predicted this disappointment, sometime before the Premier felt it; and though I then expressed my hope that the tax on income, then in agitation, would be substituted; yet so far as I understand the bill, clogged and perplexed by so many exceptions and *improper indulgences*, our accurate and *adroit* financier will probably find he has reckoned without his host, if he expects that it will produce *ten millions*. One great defect in the act is, that the report of income is not verified by the oath of the individual; and I have no doubt but that the omission of this solemn sanction produced the deficiency of the assessed tax. This remark was made in April, 1799.

rious

rious speculations in public offices, and other instances of gross immorality, some of which it might not be quite prudent to enumerate; what rigid moralist, or conscientious Christian, will venture to assert that either private or public virtue abounds in this kingdom?

In a preceding page I have declared my intention of avowing my political principles, for the purpose of vindicating myself from very unjust and injurious imputations against my political character, which has been totally mistaken, even by some of my best friends; especially as the few jocular strictures on our ministers, which occur in the following pages may, by some, be construed into an inimical disposition toward the present government, which I solemnly disavow; and I trust that I shall also thereby rescue, from a similar suspicion, many thousands in these kingdoms, who hold the same political sentiments as I do.

When *Mr. Pitt* was placed at the helm, I rejoiced; but I was exceedingly disappointed when I found that his ministerial conduct did not, in any respect, correspond with his anti-ministerial professions; especially with regard to

to parliamentary reform, for which he had been a most powerful advocate *.

I foresaw

* The author, ever most sincerely and strenuously attached to the interests of his country, and its constitution, being now on the verge of the grave, begs his reader's permission to offer an observation on this very important subject. Mr. Gibbon (on the decline and fall of the Roman Empire, vol. 1st page 61.) observes, "that the principles of a free government are irrecoverably lost, when the legislative power is appointed by the executive." Happily that is *not yet* our situation; but that gentleman, though he advanced a very serious and alarming truth) having been himself in parliament, and a placeman) might, with equal truth have added, that by the united influence of the crown, and of the aristocracy, a majority of the house of commons must always be attached to the minister, otherwise his power ceases. A very eminent divine (Dr Barrow on contentment and resignation,) of the last century, says, "Does folly, vanity, fraud and corruption abound in private life, and public affairs; if you contribute, amend, if not, bear: it always has been the case; there never have been good men enough to sway the world."

I most solemnly declare that it is not my intention to insinuate, and that *I do not believe*, that the attachment of a majority to ministers in either houses of parliament, *always* proceeds from selfish motives; or that an uniform opposition to them is laudable or justifiable, but a long and extensive knowledge of the world, and a strict regard to truth, induce me to declare my opinion, that, with the bulk of mankind,

I foresaw, and most earnestly deprecated, the present war, some months before it commenced ; and, from the conduct of our ministers, I firmly believed that even before the death of Lewis XVI. (which I think our court might, for some time, at least, have averted) the measure was decidedly taken *.

mankind, the desire or possession of power, patronage and emolument, are very fascinating, and almost irresistible.

The opposition phalanx has, for some years been broken by *dejection* ; but even when reviewing in their full force, both parties, I doubted much whether the nation would, or would not, benefit by the exchange of ability, or integrity ; such is my genuine opinion of the merits of the political competitors of the present day.

* The friends of ministers have indeed asserted that the French were the aggressors ; but, in my apprehension it cannot be doubted that, according to the law of nations, and of specific treaties, the dismissal of *Chauvelin* was, on our part, an express declaration of war. I was therefore much surprised that, after that step, our court *deigned* to send Ambassadors, with any expectation of success with the *present* executive power of France. Now, however, as the *die* is unhappily cast, there is no man in the kingdom who more clearly sees the dire necessity of prosecuting this war, than myself. For more than a year ago, I not only, in a private letter to one of the cabinet ministers, recommended the *income-tax* ; but, according to my fortune, contributed liberally to the voluntary subscription : yet I am still convinced that this war might have been avoided, for reasons, not now, necessary to detail.

I had repeatedly visited France, before and after the revolution. From the best information I could obtain, the court and government required much reformation. I was not therefore much surpris'd when the revolution took place; and in a pamphlet I published on my return from France in 1790, I expressed my unfeigned satisfaction at the reasonable prospect of seeing thirty millions of my fellow men emancipated from slavery by the establishment of a limited monarchy, and a suitable constitution; and therefore augured much happiness to the people, and a general and permanent tranquillity to Europe. But I sincerely lament that these fair prospects have been totally defeated, and destroyed, by the factious machinations of an unprincipled oligarchy, who, since the death of their king, have manifested a determined resolution to pervert the moral, the religious, and political principles of every people, and to overturn the established government of every country, to which they could have access.

I therefore do most earnestly deprecate the most distant attempts toward a revolutionary change in our dominions; well convinced that the success or the failure, would equally terminate

terminate in our ruin, by establishing monarchical despotism, oligarchical tyranny, or democratical anarchy.

I unfeignedly trust and believe that our constitution, notwithstanding some encroachments that have been made upon it, if prudently and *legally* brought back to its first principles (and I trust the happy period is not distant) would still be excellent; and I am firmly convinced that an hereditary king, under a free constitution, if he is possessed of an atom of common sense, or a spark of benevolence (*independant of religious motives*) is much more likely to preserve the *ascertained* privileges of the people, than any fluctuating body of men whatsoever; and the truth of my proposition has been wofully evinced by the execrable conduct of the governing powers in France, both before and after the murder of the king.

But, notwithstanding the preference I have avowed for a limited monarchy, I should be a vile hypocrite, were I to assert that our government has always been wisely and faithfully administered, even by the men who now

direct our councils *; I have however been always ready to defend my country, *vi et armis* against intestine tumult, and foreign invasion.

In 1745-6 I fought and suffered, as a volunteer officer † for the present family, and except a noble Duke, I am, I believe, the only survivor of those who held military commis-

* There cannot, surely, on the principles of common sense, or of equity, be any difficulty in distinguishing, with the utmost precision, between a dispassionate and impartial disapprobation of particular measures of the executive government for the time being; and a seditiously democratic or anarchical spirit, totally subversive of our present constitution; established, as it is in King, Lords and Commons: if such a distinction does not really exist, unhappily precarious, indeed, must be the political state and safety of this kingdom. But, notwithstanding the alarms which have been so industriously propagated, I earnestly hope, and do most firmly believe, that, as during the rebellions of 1715 and 1745, so at this time, the proportion of strenuous friends to the constitution, over that of mal-contented, did, and *do* exceedingly preponderate; for prevailing discontent would imply *intolerable* misrule.

† The author's father commanded a company in the Glasgow Volunteers of which the author was second Lieutenant, and his father being wounded, the son would not quit him, and they were both taken prisoners; and beside loss of property, suffered considerable personal hardships.

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sions at that period. I also held a military commission in one of our colonies, for many years; and, true to my principle, and scorning to plead exemption, I am now, at the age of seventy-three, a private volunteer, *without pay*; being of opinion *that the post of honour may be a private station.*

It is the *fashion* of the present times to manifest loyalty, by an implicit acquiescence in, and approbation of, every ministerial measure; but without calling in question the sincerity of those who think differently from me in this respect, among whom are some of my best friends, I have always expressed my sentiments concerning our national concerns, with the candour and frankness of a man who was conscious of his political integrity; and who disdaining to flatter ministers, or their adherents, was also incapable of betraying his country.

Whilst ministers cherish their *supposed* friends, and watch their *suspected* enemies with unremitting vigilance, they totally overlook a description of men, who I verily believe out-number both the other parties, and in their fidelity, *at least* equal the most sincere of those termed the *king's friends.*

Such persons, who, I am firmly persuaded,

are a very great majority of the nation, whilst they sincerely regret the measures by which our administration has involved the nation by their present alliances with foreign powers, the event of which no human sagacity can foresee, are, nevertheless the firmest friends to the constitution, and would on the purest and most disinterested principles of moral rectitude, hazard all that is dear and valuable in support of it. Of that number is the author of this tract, who, on the verge of the grave, solemnly declares his firm attachment to the present constitution *.

I have ever considered and detested a factious or seditious spirit, as highly immoral and iniquitous, whether manifested by the *spurious* patriot, for the purpose of obtaining power or emolument, or the sordid, obsequious time-server, who betrays the interests of his country, to secure either or both of these iniquitous purposes.

Why, therefore, am I, and the many thousands of good subjects who hold similar senti-

* The author has made this remark, solely to obviate the ill-founded jealousy, excited by a malignant party spirit, against the most valuable, because the most upright, and virtuous, part of the community.

ments

ments with me, to be stigmatized as jacobinical, factious and seditious!! I repel the injurious charge with honest indignation; and, on the other hand do aver, that if genuine patriotism be not totally extinct, as I firmly believe it is not; those only are the *true* patriots, who keep themselves detached from any party or faction; such distinctions being equally adverse to moral rectitude, and religious duty*.

Under the influence of this impression, I have never joined, or even corresponded with any of those societies which have given so much alarm to ministers and their adherents.

As it was with reluctance I entered on this adventitious subject of politics, I quit it with satisfaction, and proceed to make some general observations on the subject of *regimen*.

Health, contentment, and a conscience void of offence toward God and toward man are the chief of earthly blessings, with which high rank, power, *celebrity*, and wealth are comparatively of small estimation; so small indeed, that the apparent advantages which might be

* Party spirit (says Mr. Gibbon, vol. 3d. of the decline of the Roman Empire) however absurd or pernicious, is a principle of union, as well as of dissention.

expected

expected to result from them, may, by misapplication, be totally perverted or lost.

Hence it is, that by the wise dispensations of providence, the inequality between the different ranks in society are more apparent than real; and even in this state of our existence, there is more nearly than is generally supposed, a compensation throughout: hence it is that the virtuous peasant is a much more respectable and happy man, than the profligate pander of an execrable tyrant—the *Sejanus* of a *Tiberius*.

The truth of this remark will be evident to all those who have examined human nature with an impartial eye; for whatever selfish worldlings may suppose, genuine happiness even here, must in a great degree, if not entirely, depend on our moral conduct in any station.

Strong firm health is the lot of but a small part of the members of civilized societies; and this obviously proceeds from our erroneous education, by which the senses, appetites and passions, gain a dangerous predominance over the reason and conscience; because we fear self-denial earlier than we know guilt; and are delighted with the pleasures of self-gratification;

ification; before we are conscious of the excellence of virtue.

By these injudicious gratifications, health is often utterly lost, to a degree that no wealth can repurchase, or skill and assiduity restore.

How many instances of this kind have I, in the course of fifty years had occasion to lament! I now mention the fact as a serious and solemn warning to those who still possess the blessing.

So great is the delicacy of many parts of the human body, that it is wonderful it is not more subject to disease than it is, from causes apparently unavoidable; and yet on a minute inquiry we shall find, that most of our bodily evils proceed either from the improper management of those who have the care of us in the earlier part of our lives; or in the more advanced periods, by our own imprudence and excesses. These are the necessary consequences of our free agency, without which, whatever necessitarians allege, there could be no responsibility in another state.

Beside the indispensable duty of endeavouring to ward off, or of lessening, the evils of life, that we may be enabled, more effectually,

to

discharge the various duties providence has assigned us; we are also powerfully induced to preserve health, by our sufferings from the want of it: yet this instinctive principle of self-preservation is very often insufficient to resist the influence of irregular appetites and passions. But if we reason dispassionately on this matter (even setting aside the consideration of the dictates of revelation) there can be no doubt but that a temperate use of all our enjoyments, must contribute to our happiness in this life, so far as it secures health of body, and tranquillity of mind.

I shall be very sorry if after all the pains taken by a veteran of my standing, this treatise does not produce some good effects; and I will venture to assure my readers, that it will not proceed from the want of efficacy in the means, but want of obedience to the precepts. In prescribing regimen, though the physician cannot always bring man back to nature and reason, he may be useful by rendering a breach of nature's laws as little injurious as possible.

There are, in the very nature of animal bodies, the seeds of decay and dissolution, by which their existence here is necessarily limited: some ill founded stories have indeed been
told

told of something like a renovation of youth : the great *Lord Virulam* imagined that some medicines might have that effect ; and the celebrated Charletan *Paracelsus* boasted he was possessed of such a preservative from old age, and yet he died at thirty-four. It is certain, however, that *premature* old age may be retarded by proper regimen. Notwithstanding some fabulous reports of extreme longevity of *postdeluvians*, it is probable that *Parr*, who died at one hundred and fifty-two, and *Jenkins*, who lived to one hundred and sixty-nine, both *Englishmen*, were not exceeded by any others ; and yet Parr did not die of a natural decay, but in consequence of a change from a spare to a full diet. I request the reader will observe that this is a striking proof of the benefit of temperance, and of the destructive effects of luxury.

Independent of the general causes of mortality, there are others which may be mentioned, as connected with the subject.

1st. A weakly constitution may be derived from parents, either by hereditary diseases in the family, as scrophula, consumption, gout, &c. or from irregularities or excesses of one or both

both parents; or from disease or mismanagement of the nurse.

2dly. Particular employments or occupations, difference of climate, or modes of living, dispose to particular diseases: thus *Tissot* has written on diseases of literary men, *Ramazini* on diseases of mechanics, *Roupe* on those of seamen, *Sir John Pringle* and many others on those of armies, and several others, beside myself, on those of hot climates.

These circumstances may, and do, create some diversity of regimen; but still there are general rules of precaution, which highly merit the attention of every prudent person.

Though this Essay is chiefly intended to give rules for the preservation of health, leaving the regimen under diseases to the medical men employed; yet I have, in some instances, pointed out simple means of relief, when disease is threatened, until medical assistance can be obtained.

I have avoided the use of technical terms as much as possible; and have explained such as I have retained.

Regimen, a latin term, means, in general, regulation or government, and in a medical sense, implies the use of such means as tend

to

to preserve or to restore health, without the use of *medicines* so called; and also the use of such precautions as may enable us to avoid, as much as possible, such causes as may impair health, or produce diseases.

Regimen may be divided into different branches, corresponding to the nature and wants of man. He requires food to nourish him, drink to quench his thirst, air to support his breath, habitation and clothing to defend him from the inclemencies of weather, exercise in his various occupations, and rest and sleep to recruit his wearied body.

There is a vulgar proverb that a person is a fool or a physician at forty. If the remark be confined to forming a plan of *regimen*, founded on careful observation of what has agreed or disagreed with their constitutions, there may be some truth in the remark; but we are, in general, so careless in this respect, that few avail themselves of this experience: therefore it was to awaken the reader's attention to this important subject, that I have published this Essay. But I aver that it would be a very dangerous error, were the proverb applied to the knowledge of their own diseases, or those of others.

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I proceed

I proceed now to explain some general terms, which to avoid circumlocution, I have used in the following little work.

A *Stimulant* is whatever being received into the stomach, or applied outwardly, increases the feeling or motion of the parts it acts upon: as high seasoned foods, strong drinks, heat, anger, &c. as they create an artificial fever, which may end in a real one.

A *Sedative* has opposite effects; as vegetables and water taken into the stomach, and cold acting on the body.

Animal food means in general butcher's meat, fowl and fish: Not that milk, butter, eggs, and cheese are not so likewise; but the latter articles do not so much enter into the luxurious meals, except *butter*, and that chiefly as a sauce. The vegetables in use are well known, and need not be enumerated.

Though the following Essay is intended for every state and degree of health, it will be right to describe such for which it is peculiarly adapted.

The *Sedentary* include studious men, inactive women of every station, shop-keepers, clerks, and men who work in a sitting posture.

The

The *Delicate* are persons of weak constitutions, whose health is unsteady.

The *Invalid* comprehends such as are subject to particular diseases, as nervous complaints, colics, rheumatism and gout; but who at certain times are free from those complaints; whose health however is never firmly established. Such therefore are peculiarly the subjects of steady regimen, if they set a proper value on the imperfect state of health, their infirmities, and the remains of a broken constitution, have left them.

I proceed now to make some remarks on the several Chapters.

My readers are requested not to consider the following little Essay as a complete treatise on *regimen*; for it was not my intention to exhaust the subject, but to confine myself to those parts which were most useful †. As in all my former publications, the first excepted, the profits were applied to purposes of

† Should this little work arrive at another edition, the author will gratefully pay a proper regard to the suggestions of the *critical* readers, if transmitted to the publishers: It is also his intention to restore to their proper places in the text, certain remarks which occurred after part of the work was cast off.

charity, so is this; and therefore I was anxious to reduce the price to a moderate sum, and yet omit no part that I deemed to be essentially necessary.

Should it be alleged that I have added to the bulk of this tract, by extraneous matters; I have, in the preceding part of the preface offered what some of my readers may not admit even as a sufficient apology *; whilst others, more indulgent, may deem it to be satisfactory.

The first seven Chapters contain all the remarks that properly belong to regimen. The short explanatory cases will, I trust, be considered as more beneficial and impressive than simple rules. The subsequent Chapters are intended to convey such admonitions as may be useful to such as set a proper value on the blessing of health. By a natural association of ideas between those of life, health, disease and death, there is an easy and natural transition to the religious hints occasionally thrown out by a man on the verge of the grave, which will not, I trust, be considered by some

* In that number are two eminent medical Professors at Edinburgh, who, approving of the medical part, objected to the religious and political.

of my readers, as unreasonable or impertinent; for even the *Theist* must acknowledge his responsibility in a future state. All I have offered on this head is comprised within a very small compass, and is reduced to *one point*; that is, acquiring a *right frame* of mind, (without touching upon the distinction of *sects* or of *systems*,) and steadily pursuing such a conduct through life, as that we may never be unprepared for our latter end, how sudden and unexpected soever it may be: let us (says Dr. Johnson) *so employ our time as that mortality may not be an evil.*

The moral reflections were so intimately connected with those on religion, that they could not be separated; and especially in this age, and at this period, when, deficient as we are in our religious zeal, we are still more so in our attention to our moral duties.

With respect to the introduction, it is a brief and imperfect epitome of a *Natural History of the Human Body and Mind**, and in that work I expressed my earnest wish that persons of liberal education would make themselves acquainted with their own frame,

* Sold by DILLY, in the Poultry.

and that I am not singular in this opinion, I here transcribe that of a very ingenious professor, and one of the most liberal minded, and best men, I ever knew, the late *Dr. Gregory*, whose son and successor in the same chair, I doubt not, follows his respectable pattern *passibus æquis*.

“ A private gentleman (f.^rs *Dr. GREGORY*)
 “ who has a literary turn, and chooses to
 “ study medicine as a curious and interesting
 “ branch of natural history, will find the his-
 “ tory of his own species a more interesting
 “ subject, than the natural history of spiders
 “ and cockle-shells. To him such a degree
 “ of knowledge only is necessary, as may ena-
 “ ble him to understand medical books of
 “ merit, and to judge of the comparative
 “ merit of those men to whom he is to com-
 “ mit the important charge of his own health
 “ and the health of those whom he is obliged
 “ by the ties of nature and humanity to take
 “ care of. If such men were to claim their
 “ right of inquiry into a subject that so near-
 “ ly concerns them, the good effects of me-
 “ dicine would soon appear. They would
 “ have no separate interest from that of the
 “ art: they would detect and expose assump-
 “ in

ing ignorance, and be the judges and patrons of modest merit.

Cases very often occur, where an ingenious physician sees his patient hastening to certain death. He knows a remedy that affords a probable prospect of saving his life; but it is uncommon, not agreeable to the established orthodox opinion, and perhaps dangerous in its operation: here is a dreadful dilemma. If he gives the remedy, and the patient dies, he is utterly ruined. The *dunces*, who are the most numerous in every profession, are always at war with genius, and watch its miscarriages with an anxious and malignant eye; all his prescriptions must remain on the apothecary's file, and rise up in judgement against him, and upon any miscarriage, the outcry is raised and propagated with the utmost malignity.

The only tame and believing patients are *the men of sense*, who generally submit to their physician, whoever he is, with wonderful faith and patience; while all the midwives, nurses, and old women, are physicians; and the dignity of the most stately of the profession is often obliged to stoop
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“to the folly and caprices of such people;
 “who are sometimes of more consequence in
 “making a physician’s fortune, than all the
 “merit he can possess.”—This quotation is, I
 hope, expressive of the sentiments of every phy-
 sician who, by a regular education, is qualified
 to estimate the importance of medical know-
 ledge; and therefore disdains to envelope it in
 mystery; (an artifice worthy only of the ignorant
 and selfish) and who wishes that its principles
 may be more generally known, as the best means
 of supporting its dignity as a science, and its
 great utility as an art.

Chapter 1st is the longest and most labour-
 ed, because our errors in the use of our foods
 and drinks are more frequent and greater
 than in any other article of regimen; and yet
 it may by some be thought that I have not
 been sufficiently minute; or had I been much
 more so, it might by others have been deemed
 unnecessary.

I omitted, page 24 a remark of some im-
 portance. Some medical men hold an opi-
 nion, that supper is an unnecessary and un-
 wholesome meal; but that I am of another
 opinion, appears from my dissuading from

the

the use of heavy suppers : I shall now be more explicit.

In this fashionable age, when the order of nature is, by too many, almost totally inverted, or rather perverted; to persons who dine very late, the supper meal is not very necessary; but as there are many who are not slaves to fashion, to such, especially the delicate and invalid, who are contented with a moderate, a simple, and an early dinner, I would advise the use of a slight and early supper; because a long interval between the dinner of the former day, and the breakfast of the next, may, as I have experienced, weaken the tone and digestive power of the stomach.

Tea. Notwithstanding what I have said page 37, &c. on this injurious article of luxury, I find I have omitted some additional arguments, to which the reader is requested to pay the attention they merit.

It may be alleged that the increase of certain diseases since its use has been introduced in this kingdom, may have been owing to other causes. I answer that though those diseases certainly existed long before, yet their manifest increase, since the introduction of tea, affords a strong presumption, amounting nearly

nearly to a proof, that tea, *green* especially, has, at least contributed; because many who have used this noxious sloop most freely, have experienced uneasy sensations in the stomach, and other symptoms of hysterical and hypochondriacal affection, which have been mitigated or removed, by lessening the quantity of it, or abstaining from it altogether.

But the use of it by the lower rank, which constitutes the bulk and strength of the nation, is peculiarly exceptionable, merely on the principle of economy; because of the waste of time, fuel, and money, in the purchase of the ingredients, and in preparing and using this unprofitable, because *unnutritive*, beverage.

I have met with a calculation which estimates that the expence of tea and sugar twice a day at two-pence halfpenny each time, amounting to £7 : 12s. per annum, would supply the article of bread to four millions of persons. But this very moderate estimate, which does not include the waste of fuel and of precious time; evidently shews, what an enormous disproportion the amount of this single article of expenditure must bear to the scanty earnings of a labouring man.

We are told that for some years after this injurious

urious trade commenced, the import of tea did not annually exceed 50,000lb. and now amounts nearly to 20 millions. May we not therefore account, in a great measure, for the astonishing increase of the poor rates, by the universal use of tea, and spirituous liquors, among the lower rank, by which so great a part of their small income is expended, and their bodies are debilitated, and health impaired.

Having from my youth, been peculiarly solicitous to conciliate the good opinion and regard of the other sex, I should be very sorry to forfeit either, by my severe strictures on this foreign weed: but the love of truth, and sense of duty required it. I shall now endeavour to compromise the matter with my very respectable sisters; who by their rank are exempted from the pressures of penury,

To such therefore as are wedded to this bewitching beverage, I recommend their abstaining from all green teas, gradually lessening the strength of the bohea, by adding more cream and sugar. If they cannot, at length totally abstain, they may at least lessen its bad effects.

Herb, or medicated, teas were formerly pushed off by quack advertisements; but if they have any efficacy at all, it must be injurious; for

for a constant use of a medicine must always be an abuse of it, by habituating the stomach and constitution to that stimulus which ought only to be employed for the cure of disease : Hence *Celsus's* admonition in my motto.

This remark is suggested by my being lately told by a gentleman, that he had given up Chinese tea, and had substituted a medicinal tea advertised by a mushroom quack, one *Solomon*: of this miscreant race, I have taken some notice, in a subsequent Chapter.

In page 37, I have said that tea is a *slow poison*. The term, in the vulgar acceptation of it, is apt to connect with it very unfavourable and alarming impressions. Without entering on a scientific definition of the term, it is sufficient to say, that even if Sir George Staunton's information, received in China, be well founded, viz. that *green tea is not* dried in copper vessels; yet this does not imply that the Chinese tea has not in general, some qualities hurtful to the constitution, when used to excess; and is therefore in one sense a *poison*.

Besides what I have alleged, page 37. &c. I lately was informed by a gentlewoman, on whose veracity I could entirely rely, of the following fact. That many years before
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having *clandestinely* drank a large quantity of strong tea, (of which she then was, and is, to this hour, immoderately fond,) it produced all the effects of a large dose of opium, or of what she had remarked of persons intoxicated *. I have said that drams are a slow poison, when used immoderately; and though

* Professor Gregory (who perused this tract) remarked that the German and Dutch physicians complain as much of the bad effects of coffee on their countrymen, as we do of tea; and the Doctor himself avers, that he has sometimes experienced that coffee has been more injurious to his stomach than tea. I would here observe, that I never had a favourable opinion of coffee; but only conceived that it was less injurious than tea. My ingenious friend, Dr. Parker of Aix, tells me, he has frequently observed that coffee becomes strongly acid in stomachs whose digestive powers are weak.

It may be proper to observe here, that (Page 38th) I have, in Professor Gregory's opinion, *rashly* ascribed the increase of nervous complaints, and palsy and dropsy to the general use of tea, without considering the abuse of spirituous liquors as a concurring cause; I have in pages 45, &c. made use of the most powerful dissuatives against the use of spirituous liquors, and had I entered into a detail of the diseases produced by dram-drinking, I should certainly not have omitted either palsy or dropsy as very frequent effects of this vile habit; which, however, was I believe long prior to the use of tea; though, it is probable, not so universal as it has been of late years.

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what are termed virulent, or mortal poisons, destroy more certainly and suddenly; yet I firmly believe that many more lives are shortened eventually by excess in the use of tea and spirituous liquors: I will just add, not merely as a ridiculous, but as a lamentable, circumstance; that the lowest and most indigent among us cannot exist in comfort, without having the materials for two of their repasts from both Indies.

Spirituos Liquors. Very far am I from insinuating that any of my readers are addicted to the abuse of them; but prevention is better than cure; and I have known too many worthy persons of both sexes who have fallen into this horrible practice, not to consider it as my indispensable duty, to warn and strenuously remonstrate against the indulgence, and to advise that, so far as their influence extends, they will discountenance it.

Having employed Chap. 1st. in observations on foods and drinks, I have in the 2d. classed the different kinds of regimen, and made some useful remarks: and in the appendix the reader will meet with some curious and instructive observations; and as this part of regimen is that in which we are most apt to

err, I again in Chap. VII. consider and apply the subject of regimen in a general view, as applied to temperament, age, sex and climate; so that adding Chap. V. on the regimen adapted to young persons, I have considered that part of the subject as fully as would be necessary for those who should deign to study it with a little more attention, than they would a novel or a comedy.

But I deem the first section of Chap. III. as much the most important to the reader, in so much that were there nothing else new, or useful, found in this little tract, I do, on long experience, solemnly aver that it is almost invaluable to every person who has a due sense, and makes a proper estimate of, the preservation and improvement of health.

In describing the lead exercise in this section, it might have been right to have been a little more particular. 1st. The motion to the breast and downwards though really two motions, I only consider as one; but, the one downward is by much the strongest. 2dly. When it is begun, it should be more gentle, but gradually increased in quickness and force. 3d. Many persons can go on to four hundred, or five hundred at one turn, others cannot;

the best rule is to leave off before the arms or lower limbs be painfully tired. *4thly*. When a person cannot stand, it may be used sitting; but in this case, the lower limbs and back should be rubbed several times a day with strong camphorated spirit, six parts, and two parts of tincture of cantharides, and afterwards well rubbed with the flesh brush. The tincture in the proportion of two may inflame too much, it therefore may be lessened. A long course of electricity may be of use in such a case.

Before the readers proceed, they are requested to turn to page 66 and proceed to the end of the section, and then return to the following very important case and observations upon it. The reader will have observed that I advise, page 73 the lead exercise to be omitted in fevers, colds, coughs, &c. till the symptoms be abated.

I have in the same page mentioned the general state of my health; I will now add, that in last March, as in several springs of former years, I desisted from the exercise, on account of a cough, which I had every reason to believe to be gouty. It being mitigated by the means mentioned page 84. I was suddenly,

and

and without any warning, seized with an exquisite, and fixed pain, considerably below the region of the kidneys, which was, within a few hours, followed by a delirium, and a temporary palsy of the left side. The physician who attended me, Dr. Paterson, justly, I believe, judged it to be a gouty translocation.

Remarks. I have for near forty years been subject to gouty pains in my great toes, ancles and insteps, but have never been able to fix it in any of those parts, owing, I suppose to want of strength in the constitution to deposit it in those remote organs. Hence I account why I have been severely and dangerously affected by it in my head, my lungs, my stomach, bowels, and in the lower part of my back. These attacks have been seldom more than once a year; but the very alarming symptoms of delirium and palsy occurred only four years ago and lately, and those subsided in a few days; and I firmly believe, that these symptoms recurring so seldom, proceeded from the use of the leads, and I am inclined to think, though I cannot venture to aver, that I might have escaped the attack in my back, had not I omitted the usual exercise of leads on account of the cough.

Whilst labouring under any degree of pain, or gouty affection, I always abstained from the exercise, doubtful what might be its effect; but, having an indispensably necessary journey of many hundred miles to take in a few weeks, and the painful weakness of my back continuing to a considerable degree, I proposed to my physician to hazard the experiment, and now (April 3d, 1799,) find the complaint yielding; and in a few days after it entirely ceased.

Whilst I was a physician at Bath, and from what I have remarked else where, I have every reason to believe that many thousands in Great Britain and its dependencies, labour under rheumatisms, gout and palsy in various degrees and complications; and that these diseases are becoming more frequent, owing, *for the most part*, to increase of luxury; though I know some remarkable exceptions to the contrary, where persons temperate and sober, have yet been addicted to one or other of these diseases.

It is notoriously known that many rheumatic and gouty patients become not merely cripples; but not a few from incurable contraction of the joints, are reduced to a miser-

able

ple state of decripitude for years; and I
 think such might have been my state, if I had
 not prevented it by the lead exercise. We
 know that few persons in pain have sufficient
 fortitude to make the least effort to move the
 pained part; it is known also, that many
 rheumatic and gouty persons have scarcely
 any interval of ease between one fit and ano-
 ther, and that contraction and decripitude of
 the joints must follow. It is however my
 duty, as an honest man, to confess that I never
 was bold enough to recommend the experi-
 ment I have now, for the first time, made on
 myself; I fear however few will follow my
 example. But if the fear of pain, in any con-
 siderable degree, shall deter such sufferers from
 renewing the use of the leads as I have done; yet
 a regard to their future comfort will induce
 them to begin the use of them, gently at first,
 even before the pain be totally gone; not only
 because it is likely it will bring the fit sooner
 and more completely to an end: but also by
 restoring the parts earlier to the usual degree
 of strength and pliancy, the return of ano-
 ther fit may be suspended, or at least rendered
 less severe: it is, I believe, the most certain
 means of preserving a moderate use of their
 limbs.

limbs. Medical men know that there is an intimate connection between painful diseases and the opposite state of *palsy*; in which both sense and the power of motion are lost; and how many miserable beings are there who survive for years in this half-dead state; who had they used this exercise with due perseverance, might have totally escaped it!

Upon Chap. IV. there do not occur to me any other additional remarks, except that the females in the lower ranks of life are too fond of dress: a very serious evil.

Chap. V. contains many useful admonitions respecting the management of the rising generation, originally drawn up, and partly borrowed from the work of a German physician for the benefit of my grandchildren.

Chap. VI. some of my readers may be of opinion that I have been unnecessarily explicit in my remarks on the first section; but if there be any so fastidious, let them avoid the imputation of *false delicacy*, as not compatible with the *verum atque decens* of Horace.

† This little work was lately republished and recommended by Professor Gregory of Edinburgh.

In the 2d section of this Chapter, I omitted to take notice of a curious, and indeed an useful fact, ascertained by the ingenious *Dr. Inghouse*; viz. that there is a wonderful property connected with vegetation: for it has been found by repeated experiments, that all growing vegetables, or even when separated from the earth, so long as they are exposed to the light of the sun, discharge a large quantity of an air, or gas, purer than the atmosphere we breathe; and which by later chemists (who have totally changed chemical phraseology) is termed *oxygene*; but after sunset, there is, by a wonderful process of nature, a large proportion of impure and noxious gas, now termed *azotic*, exhaled from those very vegetables.

From this extraordinary circumstance, I shall offer a few admonitions, and precautions*.

1st. The experiments point out the advantage of delicate and invalid persons making their exercise about one after-

* Whosoever wishes to see this subject more fully discussed, may consult a late publication by Mr. Archer, an ingenious Surgeon in Dublin.

noon, in shady places; because then and there the oxygene exhalation most abounds †.

2dly. Many years before I perused Dr. Ingen-houze's Experiments, I deemed the night air to be noxious; but I then attributed it to the dew falling copiously after sunset, especially in hot countries, and in hot weather; and this my conjecture is confirmed by these Experiments: for the impure exhalations during the night, and the subsequent descent of them in the form of dew, must be more or less injurious; and on this principle, some years ago, to the commander of a West India Army, and more lately, through one of our Ministers, I recommended that night centinels should be more frequently changed, and be supplied with watch-coats, whilst on duty, even in the West Indies.

3dly. For the same reason, I advise that flower-pots, or such as contain any other vegetables, be excluded, during the night, from our sit-

† Connected with this subject, is a case which has just occurred in my own family, of the very beneficial effects of *yest*, (or what is termed *barms* in Scotland) in a putrid fever and flux; of which it is my intention to give a detail in a very useful periodical work published at Edinburgh by my friend Professor *Duncan*.

ing or bed-chambers; and I am persuaded that, in Scotland and Ireland especially, poor persons are injured by keeping their winter stock of potatoes in their confined huts, where the whole family is crowded together.

Having finished my observations on the Chapters which relate more immediately to regimen, I shall not extend this Preface, already too long, by offering any preliminary remarks on the remaining Chapters; the intention and scope will be sufficiently evident to the intelligent readers; and I sincerely believe, and do most earnestly hope, that this little treatise will be found to be an useful *ade mecum*, to all who shall deign to give it an attentive perusal.

After I wrote the preceding pages, I, by accident met with Dr. Armstrong's very ingenious poem on health, which I had not seen for many years, and indeed, had totally forgotten; otherwise I should have adorned and enlivened my subject with apt quotations; but may, if this be ever republished.

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INTRODUCTION.

INTRODUCTION.

Of the Animal Oeconomy.

THE human body is indeed fearfully and wonderfully made, and the more perfectly its frame is understood, the more exalted will our ideas be of the infinite wisdom and power of our Almighty Creator. The imperfect sketch I shall here give, will render the following Essay on Regimen more intelligible and satisfactory.

The functions, or offices of the human body, have generally been divided into the Vital, Natural and Animal; but this division is imperfect, though it may suffice for the present purpose.

§ I. The *Vital function* is performed partly by the action of the Heart, placed in the centre of the body, from which are sent certain hollow tubes or vessels, which, as they proceed to the different parts of the body, become gradually smaller, until they become invisible to

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the naked eye: by them is conveyed a large quantity of blood, and other humours from the heart, for various purposes, but chiefly of distributing nourishment; another set of vessels convey the humours back again to the heart, and this continued progress is termed *circulation*; being a constant motion, more or less strong or weak, quick or slow, of which we judge by the motion of the heart, or the pulse at the wrist.

Another part of the vital function is performed by the Lungs, which, resembling a bellows, receive and discharge the surrounding air constantly. These functions are termed *vital*, as absolutely necessary to sustain life; for when the heart ceases to move or contract, and the lungs to receive air, we die.

§ II. The *natural function* consists of several parts.

1st. Of chewing or grinding the solid part of the food; 2d, Of swallowing or conveying it into the stomach; 3dly, Of digesting or forming it into nourishment; 4thly, Conveying it by innumerable canals or tubes to the heart, and from thence, in the course of the circulation, to every part of the body; 5thly, In discharging into different cavities of the body, various liquids, as the spittle, the gastric lymph, the bile,



bile, &c; and 6thly, To discharge out of the body such parts of it as are become useless, and if retained, would be hurtful; such are the bowels, kidneys, but above all, an infinity of very small vessels, which open into the mouth, throat and lungs, and on every part of the surface of the body. It will appear hereafter how great is the importance of perspiration to health, it amounts to several pounds in twenty-four hours; and when it becomes sensible, it is termed sweat.

Wonderful indeed is the mechanism by which fluids of very different natures are separated from the blood, and discharged into different cavities of the body, for manifold purposes.

As the stomach is an organ of very great importance, especially in regimen, I shall give a slight sketch of it. It is a capacious bag, muscular, or capable of contracting its dimension, very sensible, and easily affected by any thing that acts upon its nerves, agreeably or disagreeably. Thus a morsel of relishing food, or a spoonful of wine, will produce a pleasing feeling, whilst a grain of a certain powder will create sickness, vomiting and great distress. It is therefore placed as the centinel over the

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whole

whole body, to examine, and receive or reject what may be wholesome or hurtful; hence Van Helmont alleged it was the seat of the soul.

It is empty about seven hours after a dinner meal; but some foods remain longer than others, and therefore are said to be less digestible; and the sooner a meal is digested, the sooner a sense of hunger comes on. A Mexican digests so rapidly, that he is in danger of fainting if he fasts longer than three hours, and yet many can bear to fast for days. Its sympathy with the heart and brain is great, for a glass of wine will remove lowness and fainting almost instantly.

Some persons have enormous appetites, the Roman Emperor *Maximin* ate 20lbs. of meat at a meal; and yet some persons in good health eat very little.

§ III. The *animal functions*, such as seeing, hearing, smelling, tasting, feeling, and the various motions of the body, which are performed by different organs, as the brain, the nerves, and a very great number of muscles, the chief of which is the *heart*, by whose power millions of motions are carried on in the body, whether we are awake or asleep.

By

By means of the brain and nerves, there is a wonderful connection and correspondence between the different organs, especially the stomach, the heart and the brain, which is termed *sympathy*, and as this astonishing faculty is most discernible when the body is disordered; I shall explain it by a few examples taken from its diseased state. Thus, if any food disagrees with the stomach, the head-aches, or there is a sense of faintness at the heart: head-ache may produce faintness at the heart, and sickness at stomach; gravel in the kidneys often produces vomiting: innumerable instances might be given. Sympathy is intended as a warning to us to attend to, and remove as soon as possible, what might soon destroy health, and even life itself.

What is health? Various have been the scientific definitions of health, but none would be more suitable and intelligible than the following. The simplest view of it is our being free from those sympathetic feelings of the body, which are disagreeable or painful in any degree, and consequently make us disinclined to, or unfit for, performing with ease and alacrity, those duties or offices our great Creator has allotted us to discharge to ourselves or others.

There are various degrees of what may be termed *relative* health, scarcely what may be called absolute; for at the instant we think we are in the most perfect health, there may be a cause secretly acting in some part of the body, which may soon disorder the whole, and destroy life itself. How many are there, who from apparently perfect health, sink suddenly into the arms of death: an awful admonition to us, to be constantly prepared for the great and inevitable event, by anxiously reconciling ourselves to that *Great Being*, in whom we live, move, and have our being.

Let us therefore seize the moment of health, to discharge this most important of all duties; and not defer it to the hours of sickness and of sorrow, when all the faculties of the soul are languid or deranged, and very unfit to begin the great work.

Beside those circumstances which constitute general health, each person has what may be termed a particular constitution, called by physiologists, *temperament*, upon which curious subject, I shall make a few remarks.

The most careless observer must have remarked, that there is a manifest difference betwixt the constitution of a strong man and a delicate

delicate woman, between a person of a florid complexion, and another of a pale fallow aspect; a corpulent person, and one that is lean: and it is manifest that the same regimen in health cannot be suited to these different constitutions, any more than the same medical treatment can be effectual in curing their diseases.

Authors mention a variety of temperaments, and are very minute in the description of them; my plan requires I should be short: I divide them only into five; the firm, the sanguine, the delicate, the phlegmatic and the dry.

1st, The *firm* is distinguished by firm flesh, and a robust frame.

2dly, The *delicate* is marked by a slender frame and quick feelings on slight causes; it is opposite to the former, and may be termed the *nervous*; in advanced life, they sometimes become corpulent.

3dly, The *sanguine* is known by a florid complexion, especially in early life, and afterwards ends, sometimes in the 2d, sometimes the 4th temperament.

4thly, The *phlegmatic* or lax, marked by the flesh being loose and spongy, and the complexion pale and fallow.

5thly, The

5thly, The *dry*, or arid, is known by the frame of the body being lean and spare, and the complexion generally of a dark brown.

In a former treatise *, I have entered more fully into a consideration of other circumstances respecting the state of the vital, natural and animal functions, and the diseases to which each temperament is peculiarly subject; but at the same time remarked that the propensities to these constitutional diseases may be counteracted by a careful attention to regimen; which, with the changes that naturally happen at different periods of life, make a considerable alteration in the temperament itself, as I have instanced in the case of the celebrated Dr. Howard.

The ancients supposed that certain dispositions of mind were connected with the different temperaments, and the observation is not without foundation. Hence, too many persons are inclined to offer this as an apology, for their errors of temper and conduct. It is true that there is a great variety of dispositions

* Philosophical Sketch of the Natural History of the Human Body and Mind, sold by Dilly in the Poultry, London: To those who wish to understand this curious branch of medicine satisfactorily, it is worthy of perusal.

in

in human nature, many of them immoral or vicious; which, being constitutional, are palliated as being irresistible; but they all proceed from error of education, or the crime of self-indulgence. Responsibility must always be in proportion to the degree of reason given us by the Great Author of every good and perfect gift. What in a child is only corrigible by a rod, in a rational adult may be a heinous crime. An uncontrollable propensity to certain passions is a miserable subterfuge, no less abject than impious; it is to say, "I am a brute, and not a reasonable being, I follow instinct, and renounce all claim to reason; my actions govern me, and not I my actions." "To victory over our prevalent infirmities and sins, heaven is promised, (says Dr. Clark,) and on the conquest, we stake not only our future, but even our earthly happiness."

I have (Preface) explained the term stimulant, and shall now apply it in a point of view, somewhat different.

Every organ of the body has its *natural* stimulus, by which it is excited or forced to perform its proper office. Thus the bulk and heat of the blood is its natural spur or stimulus, by which it is urged to contract upon, and

and press forward, its contents into the large arteries; air is the stimulus of the lungs; food of the stomach; light of the eye; sound of the ear; odorous bodies of the nose; sapid bodies of the organs of taste; and all palpable bodies of the organs of feeling, or touch.

It is worthy of observation, that all the organs are not equally affected by the same stimuli: A glare of light, for instance, does not offend the ear, nor strong sounds the eye; a solution of emetic tartar, will not affect the eye, but create sickness of the stomach; and air and blood will disturb this organ, though they are the natural stimuli of the lungs and heart.

Health is often affected, if there is not a proper proportion between the organs and their natural stimuli.

A gluttonous meal distresses the stomach; excess of strong drink disorders both the heart and the brain; and air, which a person of sound lungs can breathe with ease, will disturb an asthmatic person.

The feelings of the organ may be either too great, or depraved; I shall give a few instances. The longings of pregnant women are generally absurd, often vexatious. I knew a wo-

man

man in this state, who longed for a pair of her neighbours silver candlesticks: their aversions are sometimes equally whimsical. All the organs are liable to be affected in a peculiar manner. Some cannot bear a strong light; others cannot see in a weak light; this is termed night blindness; and some are said to emit from their eyes a luminous splendour, so as to be able to read in the dark, as it is said of Caius Marius, Augustus, and the celebrated Julius Scaliger.

The sense of hearing is sometimes depraved. A celebrated German Professor was much distressed by sounds, scarcely audible by others. Some smells are very offensive to certain persons, as all perfumes; whilst putrid smells are grateful to others; as is train oil, and rancid fat, to the Greenlanders.

Depravity of taste is not unfrequent. The *garum*, prepared of the putrid livers of fishes, was deemed an extraordinary delicacy by the ancient Romans, as is the *caveer* by the Russians; the Esquimaux prefer putrid fish; and some natives of India cannot relish eggs unless they are rotten.

The sense of feeling has also its singularities and depravities. The celebrated Ann of Austria

tria could not sleep in any sheets coarser than those of cambric; some persons cannot bear the touch of velvet; others of the downy peach; and I knew the captain of a ship of war, to whom the touch of hair was intolerable.

There is also an internal sense of feeling, which has some relation to the sense of touch, but which is more diversified, as every organ seems to have a sensation peculiar to itself. As these sensations are in some too great, in others too weak, and in others depraved, this circumstance contributes very much to form a difference of temperament, and even in the degrees of health.

There is but a very thin partition between a pleasant and a painful sensation, and in many respects they are rather relative than positive; thus a man of callous nerves, or who has blunt feelings, is not affected by stimuli, which would be painful to a delicate woman.

Firmly believing, as I do, in the immateriality of the soul, contrary to the opinion of a very celebrated philosopher*; I am, however, of opinion, that our faculties, tempers, and dispositions are (in a manner totally incom-

* Dr. Priestly.

prehensible by us in our finite state,) intimately connected with our bodily temperaments; and that every faculty of the mind is equally dispensed to both sexes: my experience has been confirmed by a late ingenious traveller into Africa, that the fair sex far exceed us in benevolence and goodness of heart; and, from a long and extensive knowledge of the world, I can assert that the apparent superiority of our sex, in other mental accomplishments, proceeds entirely from difference of education.

It would, however, be unfair to form an estimate on this head, from what we remark in societies highly polished.

But among barbarous nations, where the minds of both sexes remained equally *tabula rasa*, we are told by *Tacitus*, that the *Ladies* often shared the most respectable offices of the state: in short, they were privy counsellors, ministers of state, prophetesses, priestesses, doctors, ambassadres; and sometimes led armies to battle.

I am the more inclined to credit this profound historian, as in my various peregrinations, I thought I discovered strong indications in individual females, of a genius for each of these exalted offices; and as to the art

wielding a sceptre, our Queen Elizabeth has not been *much exceeded* by any of her male successors; not to mention the Queen of Sheba, Zenobia, Boadicea, and the late Thalestris of the north.

I have long been of opinion, that discrimination of *natural* character (for most of the members of polished societies are children of art) seems to depend chiefly on the different states of the nervous system.

If this hypothesis be well founded, it will account for many phenomena in human nature, and many of the incidents of human life. Why, in domestic government, for instance, in one family, a tyrannical blockhead rules with despotic sway over a wife, who has ten times his understanding and merit; why in another, a petulant vixen domineers over her passive Jerry Sneak, and the grey-mare is the better horse; or why the general, by his elevation, has deprived the service of a good drill sergeant: in the affairs of State; why the Statistical Baronet, has been superceded by the Lordly Agriculturist?—Or why?—Or why?—Or why?—Let the Crown Lawyers decypher these important inuendos, if they please. But these are dangerous topics for
animadversion

animadversion in *these* times; and may by some be deemed as proofs of perversion of the nervous system, and correspondent derangement of intellect. But I am too old to visit Botany Bay; where I do not, however, suspect that I should be much a loser, by spending the short remainder of my days, among seditious mal-contents and *convicted felons*; for of the country I should leave behind me, it may be truly said, that *the whole head is sick, and the whole heart faint, and from the sole of the foot, even to the head, there is no soundness in it, but wounds, and bruises, and putrifying sores* *.

Having been long convinced, that I possess a true political genius, and being a zealous lover of my country, and a staunch patriot, had I the honour of a seat in the lower house of Parliament, I should make my first coup d' essay of public eloquence, by moving an address to the throne, expatiating on the superior advantages the nation would derive from a *female* ministry, having long had in my eye *ladies* enough to fill every department of administration with ability, integrity and dignity.

* Isaiah ii.

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Of Foods and Drinks.

AS from the nature of the human body, it is every moment losing a part of its substance, by one evacuation or another; so it was absolutely necessary, that those wants should be supplied by proper materials, known under the terms of foods and drinks, to distinguish them from *medicines*, which restore health when lost, and *poisons* which destroy it, or life itself.

Our Almighty and Benevolent Creator, hath given to all the animal creation, the appetites of hunger and thirst, by which they are impelled to seek, and use, the means necessary to restore those parts which have been lost by the exercise of the different functions of the body.

The desire of preserving life by these means, is a wonderful faculty, termed instinct, which being rarely transgressed by the brutal part of the creation, they are therefore subject to few diseases; whilst man, *reasoning man*, becoming gradually the child of art, and the slave of habit, is perpetually violating the laws of instinct,

and



and thereby brings upon himself a multiplicity of diseases.

Solid Foods.

In considering this subject, we should take into the account, the quantity and quality of our foods and drinks.

§ 1. *Quantity of Foods.* We follow instinct, if we take food when incited by hunger; but the vicious refinements of civil life are a bar to our following nature in this respect; we eat when we are not hungry, and we drink when we are not athirst; and thus we are perpetually laying up the causes of future diseases, by neglecting the only rule by which our supplies can be proportioned to our wants.

Whatever therefore be the strength of constitution, or the degree of health, I earnestly recommend the following rules.

1st, That all solid foods be well chewed; not only that they may be well grinded and divided by the teeth, but intimately mixed with, and softened by the saliva or spittle, which is a great instrument of digestion, when joined with the liquor termed *lymph*, which is perpetually poured into the stomach by myriads of small vessels.

2dly, It will be a good general rule, to leave off before we have a sense of fulness in the stomach; because from the heat of the stomach, the quantity of humours poured into it, and of air discharged from the foods, the bulk of the meat is much increased; hence, a very full meal produces uneasiness, sickness, vomiting, purging, and sometimes even death.

This caution is necessary to every person, but especially so to those who are indolent, delicate and invalid; not only because their digestive powers are generally weak, but their constitutions are liable to be oppressed by an overload of nourishment. The evils arising from excess in this way are much more hurtful to health than is commonly suspected; for so far is a sparing meal from being injurious, that it is the best means of preventing disease. Hence the extreme absurdity of pressing persons to eat and drink, under the pretext of kindness or civility.

§ II. *Quality of Foods.*

Questions may here arise on the following points.

1st, Whether animal or vegetable foods

the most digestible, nutritive, and wholesome; 2dly, Of animals, whether butcher's meat, fowl or fish, of these young or old, fat or lean, fresh or pickled, are most eligible as ordinary food; 3dly, What is the best method of dressing them, for the preservation of health.

Those who have read the introduction with due attention will easily perceive how difficult it will be to answer such questions, with precision or complete satisfaction, on account of difference of temperament.

I shall first make some general remarks.

Much greater errors are committed by improper quality, than excess in quantity of food; a glutton may indeed wear out his constitution, even by plain simple feeding; but he will do it much sooner, and more effectually, by what is termed living well, or luxuriously.

The human body has a wonderful faculty of accommodating itself to circumstances and customs. This is evident from what travellers tell us of the foods of different nations. What is familiar and grateful to the savage, as I formerly observed, would be loathsome to refined and luxurious Europeans; yet from Josephus's account of the siege of Jerusalem, and many other stories of similar distress, we know

know that hunger and thirst will surmount the strongest prejudices and aversions.

I therefore earnestly recommend to the *bon vivant*, that reflecting on the effects of dire necessity, to which all may be subject, he may gradually learn to practise self-denial in this and other respects; for nothing embitters life, and impairs health, more than excessive indulgence of appetites and passions.

By the term *digestible* is meant what is most easily prepared by, and soonest discharged from, the stomach, if converted into *wholesome* nourishment. Here it may be observed, that the foods most easily digested must be most wholesome; because they not only impose less labour on the stomach, but on the constitution in general.

I have repeatedly made experiments on myself. After swallowing a full meal of duck or goose, less digestible than any other food to me, after it had been in the stomach about an hour, I became heavy, listless, drowsy and distressed, I felt myself hot and restless, and the pulse feverish. But I felt no such effects in any considerable degree, from a sparing meal of chicken, an egg, or of vegetables alone. Here it occurs to remark, that had I
continued

continued day after day a full meal of rich, highly seasoned stimulating food, with even a moderate proportion of strong drink, these distressing symptoms would have been renewed, an habitual fever would have been produced, the health destroyed, and the constitution gradually worn out; or if a real fever had not cut off the thread of life suddenly, a slow disease would have had the same termination.

The habitual epicurean and wine-bibber, cannot be said to be ever cool; the remains of the yesterday's excess continue to the succeeding day, through a disturbed night; and his artificial fever, and other distresses, are renewed by the next meal.

Is this the course of life worthy of a rational and responsible being!!! He thereby unfits himself for performing the duties of his station with vigour, diligence and precision, (for all ranks have their assigned offices in life) his head is never clear, his understanding always clouded; he misemploys much precious time; and in fine, he is guilty of indirect suicide, by curtailing (for I am not a predestinarian) a life which, by a different conduct, might have been prolonged to a comfortable old age. In

In a former treatise, I formed a table of the relative digestibility of foods, but I now suspect it was more curious than useful; because it was not sufficiently ascertained by experiments.

1st, It is difficult to determine, in general, concerning the relative digestibility of foods; animal foods, in a solid form, seem to be, in general, detained longer in the stomach than vegetables; and yet so far as I recollect, (for I have not the books at hand) and so far as experiments, chiefly made on other animals, can be conclusive, the contrary has been the case; for it is found that certain vegetables have been retained longer, perhaps by a wise provision of nature; because the juices of the animals being of a nature more similar to those of the human body, and therefore more easily assimilated with the digestive liquors of the stomach, than those of vegetables, are sooner prepared. But after all the inferences that have been drawn, appeal must be made to our own personal experience; for whatever sits most easily on the stomach should be preferred, by those whose digestion is not strong.

From the manifest difference in the structure of our stomach and bowels, compared with those

those of graminivorous and granivorous animals, and of beasts of prey, who feed totally on animal food, it is evident that we require a very large proportion of vegetables at our meals.

I once dined in company with a school-master, who declared he had not for many years tasted vegetables of any kind, even bread; but his apparent state of health did not recommend the practice.

Vegetables may be divided into those used in a green, and those in a dry state. It will be unnecessary to enumerate them, as they are so well known; I shall therefore make a few remarks on them.

It is asserted, and I believe truly, that we are indebted to other countries and climates, for almost all our vegetable food and fruits.

Our various kinds of cabbages, kails, and salads, do not seem to be very digestible, even when corrected with onions and peppers; but they have their use, especially in a dinner meal, by increasing its bulk, and making less animal food necessary. The roots we employ in food, are more easily dissolved in the stomach, are more nourishing than the former, and are more grateful to the stomach.

Of our indigenous grains, oatmeal, barley
and

and rye-meal, notwithstanding the prejudices of the English vulgar, are, as foods, more digestible than flour of wheat; though to the stout and laborious this is not an objection; but often the reverse, for obvious reasons. Well fermented whited brown bread is preferable to white, and biscuit to either. Oat-meal porridge, and flummery are more eligible as breakfasts and suppers, than tea, hot rolls and butter, eggs, cheese, and cold meats. In wine countries, grapes, green or dried, are a frequent breakfast with bread.

I am clearly of opinion, that even the strong and laborious, cannot bear two full meals of animal food in one day, without impairing the health; much less the sedentary and delicate.

adly, Young animals are generally deemed to be more digestible than old; but this is to be doubted; because being less stimulant, and in proportion as they are more insipid, they do not promote the work of digestion so quickly, by acting on the nerves of the stomach less powerfully.

The animals we use for food are of so different a nature, that it is impossible to say whether butcher's meat, fowl or fish, are more digestible;

gestible; but upon the whole, I think fish are, because more soluble in the stomach.

I am more decidedly of opinion that fat, oils, and butter, digest very slowly; though the lean parts of fat animals are most palatable, nourishing and digestible; as the fatness of particular parts is a proof that the animal was in health. By a strange prejudice, most of the Scotch deprive themselves of the use of pork, a rich and wholesome food.

Fresh animal food is in general preferred to pickled, salted, or spiced; and undoubtedly the latter is more stimulating; and a prejudice has been entertained against the use of salted meats, on the supposition of their being chiefly the cause of that dreadful disease, the sea-scurvy. But, though when long in the pickle, and when they become rancid or rusty, they may contribute; yet the want of green vegetables is a more manifest cause; and we are indebted to the celebrated Captain *Cooke* for the most important discovery, that the disease may be much alleviated, if not entirely prevented, by ventilation, cleanliness, changes of apparel, and frequent supplies of fresh water.

Salted, smoked, and spiced meats are cer-
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tainly

tainly deprived of part of their nutritive juices, and dissolve less readily in the stomach; yet when used sparingly with young and insipid meats, and a great proportion of vegetables, they are not unwholesome; for the English farmers live chiefly on bacon, and that often rusty: and in North Britain it has, from time immemorial, been a custom with the middling and lower ranks to live chiefly during winter and spring, on salted meats, and salted fish; yet I do not find that the health of these people is impaired; because they use a great proportion of green vegetables, especially potatoes, which have been a great acquisition to these kingdoms; and would be more so, if they substituted potatoes for barley in their broths, not only as they are less expensive, but require less fuel.

With respect to the relative nutritive qualities of foods, were it a part of my plan, as it is of the very philanthropic *Baron Rumford*, to prescribe a dietetic regimen for the poor, I should pay more regard to nutrition than digestibility; but as my readers will not be of that class, nutrition is so far from being an object of important consideration, that many evils proceed from our swallowing too much nu-
trition;

trition; thereby throwing into the constitution a greater quantity of rich nourishment than it can bear without injury to health.

I proceed to make some remarks on certain articles of food, sauces, spices, pickles and preserves.

Butter is an article of luxury; and it is the opinion of some, that it is a necessary sauce for fish and vegetables: as to fish it seems to be unnecessary, except those which are salt and dried; with respect to vegetables which are flatulent, a small portion of it may be of use. Why it is deemed as a necessary sauce for eggs which are a rich food, I cannot account. But my strongest objection to the use of butter so extravagantly, is in puddings, pies and pastries, which are in truth unnecessary additions to a full meal of animal food; as are cheese, jellies, preserves and fruits; and which it would be more prudent to reserve either for breakfast or supper. Butter has also much too large a share in gravies and sauces; a little salt and water with the juice of the meat, being more proper.

Spices and Pickles. In proportion as luxury is indulged, health is impaired; and absurd gratifications carry with them, by the wise

dispensations of providence, their own punishment.

These spicy stimulants, by their action on the nerves of the nostrils, palate and stomach, deprave them, and incite us to desire, and provoke the stomach to crave, more food than it can properly prepare; and send off into the constitution more nourishment *half prepared*, than it can properly dispense, thereby overstraining the springs of life and health.

I would remark, that if we cannot be contented without stimulants of some kind, our own stimulating vegetables, as radishes, cresses, mustard, onions, &c. are much more safe than the foreign spices; because the latter contain much of a very hot, and almost caustic, oil.

4th. I shall now discuss the last question, viz. What is the best method of dressing our foods for the preservation of health? The intention of preparing or dressing our foods is to render them more grateful to the palate, and more easily convertible into nourishment by the stomach; and I know no other rule by which its wholesomeness is to be determined, than by being contented with one dish of animal food, and that simply dressed.

Savages

Savages eat much of their foods undressed: the only dressing the Tartar gives his collop of horse flesh is by warming it between his own buttocks and his horse's back; and the celebrated Mr. Bruce informs us, that in Abyssinia, their choice regale, at their public entertainments, is a stake cut from a live ox.

But luxury has introduced a refinement into cookery which is certainly very injurious; and this spirit of indulging in good eating pervades all ranks in society.

The celebrated German minister Count Zinzendorf, who was deemed to be a political oracle, retired frequently before dinner, into his study, under pretext of consulting the national welfare; but it was accidentally discovered that he was only consulting his cooks on the choice of a savoury sauce: And a minister who governed this nation about thirty years ago was alleged to be more conversant with the art of preparing a ham gravy, than of managing the treasury. How do our present ministers employ themselves in their closets? They are the servants of the nation, and responsible.

It is certain that cookery renders our foods more palatable and digestible; but it is equal-

ly true that, for reasons already assigned, the more simple it is, the more conducive it is to health.

But the greatest evil, not merely to the individual, but to the community, is the multiplicity of dishes luxury has brought to the tables of the great, the wealthy, and the ostentatious (who are often neither great nor wealthy) so that a great part of their superfluities is consumed by their servants, and the humble dependants of their servants; *who being* thus pampered, above their natural rank, when they become house-keepers themselves, find they have acquired appetites and habits, which are not well suited to their new and penurious state of life. Through this channel, partly, a luxurious spirit is gradually extended to the lowest ranks; whilst the rage of imitating their neighbours diffuses it among those of the middling station; and thus the pestilential taint becomes universal. Whatever, therefore, a certain tribe of politicians may allege, the high price of provisions, and of other articles of private expenditure, are more owing to the cause now ascribed, than to the *supposed* increase of national wealth; of which, however, being

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a dangerous malady, our skilful ministers are soon likely to cure us, and happily reduce us to the parsimony, and the virtuous simplicity, of our original ancestors.

§ II. *Liquid Foods.*

Among the liquid foods we may reckon soups, broths, milk, cream, whey, chocolate, coffee, and tea. Liquid foods, being in some degree already prepared, are more easily converted into nourishment; yet such is the capricious state of the stomach in many weak persons, that meat roasted or broiled is more easily digested by them than the liquid foods. This seems to be owing to the perverted state of the nerves of the mouth and stomach; and hence it is, that what is most grateful to the palate sits most easily on the stomach, and is more completely converted into good nourishment; and it is for this reason that medical men are often obliged to grant to their patients, not what is best suited to the nature of their disease, but what is most agreeable to their vitiated appetites.

In a future chapter I shall point out the great benefit of simplicity of diet to young persons,

persons, and indeed through life, as the best means of preventing a luxurious appetite, which is a real misfortune to the individual, and a source of much calamity to societies.

Baron Rumford, in his excellent Essay on the Cheapest Method of Feeding the Poor, has established a useful fact: viz. That a person may lead a laborious life, and enjoy high health and full strength, on vegetable food alone, when properly prepared. His third Essay ought to be read by every class: by the wealthy, as it will point out cheap means of extending their charity to their poor neighbours; to the middling and lower ranks, to enable them to lessen their household expences, and to sustain the heavy burdens incurred by this ruinous war. I have always been of opinion that the British, the English especially, consume, or rather waste, much too great a proportion of animal food, by which health is impaired, and life shortened. By a proper parsimony, in this respect, they may enlarge their charities, and, as the celebrated *Sterne* advises, “throw their cholics and
“gouts to the poor.”

The Baron has confirmed me in several opinions I have long held: 1. That water is not
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a mere vehicle for our foods, but that it has a wonderful power of assimilating and applying the nutritive parts of animals and vegetables. 2dly. That the act of chewing well, and slowly, the solid part of a meal, contributes much to make it more nourishing. 3dly. That foods

are more digestible and nutritive in proportion as they are palatable : But there is a distinction to be made by the author of an essay on regimen, which could not come under the consideration of the respectable Baron, as an æconomical philosopher, viz. Whereas the simple ingredients which entered his messes were chiefly or totally vegetable, and limited in their quantity, they could not have the bad effects of a pound of solid, highly dressed, animal food ; which affording a large proportion of rich and stimulating nourishment, and which, according to the vulgar adage, *sticking longer to the ribs*, puts the constitution to greater and more permanent exertions before it could be disposed of as nourishment ; and thereby hurt the health by straining the springs of life : repletion is the bane of the epicurean and the glutton.

The Baron, in his chapter on the *Pleasure of Eating*, justly observes, that if a glutton can be made

made to gormandize during two hours, on two ounces of meat, it is certainly better for his health, than if he gave himself indigestion by eating two pounds within the same time. The gratifications of life, if moderate, are not to be rejected, but enjoyed with gratitude ; but as I am not by constitution a glutton, or by habit an epicure, I have ever considered *eating* as the lowest of the sensual gratifications ; but my greatest objection to the indulgence of it is, that, from my observation, it seems more perhaps than any other of the sensual appetites, to increase the reluctance of parting with life ; a dreadful consideration at the approach of death.

A salmon's belly, Helluo was thy fate,
The Doctor call'd, declar'd all help too late ;
" Mercy ! cries Helluo, mercy on my soul !
" Is there no hope, alas, then bring the soul."

POPE.

Were our existence to be confined to this life alone (and it is with extreme pain I remark, that the bulk even of the Christian world live as if there were no other) to eat, drink, and indulge ourselves in the gratification of every appetite would be the great aim of mankind, a few musty philosophers excepted.

ed, with whose intellectual investigations, dissipation and jollity would not so well accord. But as we are assured upon the best authority, and it is our interest firmly to believe, that there is a future and eternal state of existence; by a reasonable and responsible being, it should be considered as our indispensable duties so to attach ourselves to society in this transitory state, as that we may quit it with so little regret as to render the prospect of the future at least comfortable, if not delightful. "Many (says Dr. Young) derive pleasure from providing for many more days than they shall ever see; but not for those that shall never end."

So precarious is this life in every stage of it, that a wise man will begin early to withdraw himself so far from his connection with it, as to place himself in a sort of middle state between this and the next; and not defer it to almost the last hour; for he cannot assure himself that he shall not be one of the 50,000 who shall not awake to see the light of another day.

I have already remarked that nature, or the constitution, is endowed with certain instinctive powers or faculties, by which it not only suggests

suggests the best means of preserving health, and even of rectifying small deviations or errors; but also, when these errors become diseases, assist the physician, by exciting certain desires or cravings for particular articles of food or drink, of which, on general principles, he may not approve; but which experience shews to be beneficial: this more frequently happens in fevers, and those diseases which are termed nervous.

Of the liquid foods mentioned above, some fit better on particular stomachs; and even milk, which is the best of them, sometimes disagrees. It is an excellent food for breakfast and supper, with well fermented bread: whey to the invalid is often preferable, being free from the curd: cream is only liquid butter.

Broths and soups seem to have been invented, partly to make less solid meat necessary, partly as a fitter form of nourishment for the sick: as to jellies made of the gluey parts of animals, there is not a more improper food for weak stomachs, as being difficult of digestion; whereas jellies made of fruits are inoffensive and grateful to the stomach. Strong chocolate is heavy and clogging, but
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when weak, it is much preferable to coffee or tea, which afford no nourishment.

Tea, I decidedly pronounce to be a noxious article of food; for from long experience and strict observation, I have found that the frequent and immoderate use of strong tea, gradually weakens and undermines the constitution, and thereby becomes a slow poison; and the introduction of it into the British dominions (where more of this baneful weed is expended, than in all Europe beside*) was a real calamity; for in proportion as its use has become more general and frequent; I have just reason to believe that many diseases, especially low fevers, hysterical and hypochondriacal, paralytic and dropical diseases are much more frequent than in former periods.

* In such of the countries of Europe as the author has visited (Holland excepted) this fashionable beverage is very little used: but still far less than in Britain.

Tea-drinking is one of the manifold evils fashion has introduced into this kingdom. How careful ought persons of superior rank to be of setting bad examples! It was from them the custom of tea-drinking descended to others, so that at this day, there is not a parish pauper, or a straggling beggar, or gipsy, who do not now regale themselves with it twice a-day.

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In the west of England, a poor widow woman, a slave to tea-drinking, with a number of young children, fed herself and them almost with tea and a little bread, on pretence of oeconomy, and thereby reduced the whole family to a deplorable state of weakness; and yet a sufficiency of bread and milk, or cheese and small beer, and even a bit of coarse meat, would have been little more expensive. There is reason to believe that the celebrated Dr. Johnson, embittered and shortened a valuable life, by the exorbitant use of tea; yet the Doctor was highly offended with another author, who justly reprobated the use of tea. I have seen this literary colossus swallow a large quantity of it. As a proof how much tea has increased some diseases we find that between the years 1629 and 1637 there died of Dropsy, one in twenty-one, and between 1734 and 1742 one in fourteen, between 1629 and 1637 of Palsy one in three hundred and seven, and between 1734 and 1742 one in two hundred and seventy-eight. But as the expenditure of tea was not so great fifty-six years ago by one half part as it is now, it may be truly estimated that the proportion of both those diseases is

in the same degree increased; a lamentable consideration!

To those who live well, that is, who eat largely of high seasoned meats, and are liberal in the use of strong drinks, it is certainly less injurious; but even to them the green teas especially are hurtful, there being every reason to believe that they have their colour from verdigrease, which is a rank poison; and it is well known, that the leaves of the green tea shrub are of so poisonously acrid a nature, as to blister and ulcerate the hands of the persons who are employed in preparing them for sale: what then must be the noxious effects of the daily use of this herb on the delicate coats of the stomach? But whether the allegation of its being dyed with verdigrease, be well or ill-founded, we know there is a class of vegetable poisons, and there is every reason to believe that every kind of tea is of this class.

The bad effects of tea are lessened by sugar and cream, but many use it without either. Sugar, which fashion has introduced, is a wholesome and palatable addition to foods, and agrees better with many stomachs than honey: it is to be remarked, that sugar makes a consi-

derable portion of the nourishing part of vegetables; and that all the grains and fruits which produce the various wines, beers, ciders and perry, are more or less rich and intoxicating according to the quantity of saccharine juice they contain.

I could enter largely into the impropriety of importing this article of commerce on the principle of political œconomy, but it would not be proper here.

It may be asked what can be substituted for this favourite fop? It may be answered, that for breakfast, milk, whey, thin chocolate, weak broth, or portable soup, would be far preferable; and as for the afternoon indulgence, coffee, water with sugar and milk, or lemonade, might be substituted by the wealthy and idle; but to those of inferior ranks, who subsist by labour and industry, the time now wasted over the tea-table might be more usefully employed.

§ II. *Drinks.* The most natural and most wholesome drinks are those which are least stimulant; because they do not put the powers of the constitution upon extraordinary exertions, which in the event, always weaken it.

Water is the most natural drink of man and
beast.

beast, and when man is not perverted by bad habits, is, in general, the most conducive to health, from the cradle to the grave. Rain water is the most wholesome; but as that cannot always be obtained, that from springs and wells, which most readily breaks soap, and boils dried pease, is deemed the best. Experiments shew that ice or snow dissolved, make a pure water. It is alleged by some that it is better for having been previously boiled, and set to cool; and I know an eminent physician in London, who has for many years, drank distilled water, believing it was thereby freed from all improper contents.

Strong drinks are *stimulant* or heating, and, in various degrees, opposite to water, which is sedative, or cooling; and yet there is none of these, except the strongest spirits, which do not contain water. Without entering deeply into chymical reasoning, it will be sufficient to say, that the quality by which they enliven or intoxicate is produced by fermentation. This fermentation, as already observed, is promoted, or rather produced by a sugar, or saccharine matter contained, more or less, in all grains, fruits, and other vegetables, which produce a fermenting, intoxicating liquid.

The ancients termed all these fermented liquors wines; hence the term barley wine†, applied to ale. Thus we know that the vile and noxious spirits termed whisky, or malt spirits, and gin, are produced from grain of different kinds, brandy from wine or cider, and rum from the juice of the sugar cane, or from molasses. It is very well known that if the fermenting liquor is not rich enough of the sugar, or the fermentation is not carried on properly, the liquor becomes vinegar, and will not afford any spirit in the still. All the fermented liquors used in Europe, beside many others in other parts of the world, contain *alcohol*, or spirit, otherwise they could not produce it by distillation.

Without mentioning the various kinds of wines, beers, ciders, &c. used among us, it will be sufficient to say, that as they are all stimulant, in proportion to the quantity of spirit they contain, so they are more or less grateful to the stomach, as they are more or less perfectly fermented.

A very absurd idea obtained in the last century, and is not perhaps yet entirely given up, that home made wines, as those made from

† Οινος Κριθινος.

gooseberry, currant, orange, &c. are not wholesome; but if properly fermented, and kept to a sufficient age, they are as much so as any foreign wines, though not so palatable. The natural historian Pliny mentions 195 kinds of fermented drinks known to the ancients. And some years ago a very elaborate treatise was published on the subject, but my plan requires that I should be brief; nor can I comprehend the utility of being otherwise; for wine drinkers would still be inclined to gratify their own tastes in their choice, rather than obey any rule, if such could be given.

Of the foreign wines there is a great variety, white and red, and of these again, sweet, and ascescent, austere, brisk, weak, and strong: in all the intoxicating quality is chiefly owing to the addition of brandy to keep them from becoming sour.

Upon the whole, however, though the wealthy indulge in the use of foreign wines, and thereby incur the painful evils of gout, gravel, and other complaints, the wines, beers and ciders, which are the natural produce of this climate, are much more wholesome.

I am of opinion that foreign wines are not
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so wholesome as our own fermented drinks. 1st. As they are subject to be adulterated by various articles, and sometimes the calces of lead, which is an actual poison. 2dly. Though all fermenting liquors produce an inflammable spirit, yet their native spirit being thoroughly mixed in the process of fermentation, is well covered and incorporated with the rest of the liquor; whereas the spirit added after fermentation, before or after importation, to give the wines a body, as it is termed, never mixes so intimately with the other ingredients, and is therefore more intoxicating and unwholesome.

Spirits of any kind, even when mixed with a large proportion of water, under the vulgar term of *grog*, are not so safe as wine, cider, or beer. A very strong man complained to me that his hands shook. I found he drank *grog* instead of punch, and had insensibly increased the quantity of rum: he returned to his weak punch, and his hand became steady.

No strong drink ought to be used before dinner: and it ought to be used very moderately after supper; otherwise disturbed rest, and a feverish habit, will soon wear out the springs of life, and destroy health.

It has already been remarked that water is the most natural drink of man ; some persons in this kingdom have never used any other ; and such as I have known, have enjoyed a more regular appetite, and firmer health, by persevering in the use of it solely.

Yet providence seems to have intended the moderate use of strong drinks for the comfort of man ; and the antediluvians seem to have known the use of fermented drinks, as we read of Noah's excess.

Spirituous liquors are of later invention, and happy had it been for the human race had they never been known. It is true that the fermented drinks may be used intemperately ; but I never knew an habitual sot who was not at length a dram-drinker ; and it is my duty most seriously to warn the reader against the beastly and destructive practice.

To prevent the danger of its becoming a habit, the safest way is to avoid tasting spirits alone under any pretext, considering spirits of any kind, even the foreign liqueurs, as real poison. The common pretence for using them is to remove the disagreeable feelings after a meal, especially of certain foods ; but such foods, if any such there be, should be entirely

tirely avoided, or used more sparingly; but drams are used more frequently after a glutinous or excessive meal; because they certainly tend to lessen the supposed fermentation in the stomach during the digestion, which may be cured by eating less.

There is something dangerously bewitching in the use of spirituous liquors, they soon become palatable, and suddenly exhilarate and raise the spirits; and so grateful are the feelings they produce in the stomach, brain, and nervous system, that the temptation to repeat the poisonous dose becomes irresistible. Medical men have too many opportunities of knowing how frequent this practice is become even when least suspected; and what is most deplorable, among the most respectable and valuable characters, especially literary men: I shall give an instance of each sex.

A lady of rank, whose domestic happiness was often disturbed, was suddenly seized, and her medical man being absent, another was called from the tavern in a state of intoxication. By the time the Doctor arrived the patient's delirious fit had subsided, and the Doctor, conscious of his own improper situation, exclaimed in a loud whisper, "Drunk by —;"

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the patient conceiving he had discovered her foible, instead of his own, replied, Doctor, you are an honest man, and are the first to tell me a disagreeable truth; do not order me any apothecary's stuff, but let my servant give me a dram of Nantz from the closet.

There are many hysterical women, addicted to strong tea, who, after paying well for apothecaries' drams, under the form of mixtures and draughts, have, at length found plain brandy to be equally cordial and less expensive.

A very learned member of an English university, lately dead, was, when I knew him at Bath, engaged in a work from which much expectation was formed; but which I believe he did not finish, owing to his falling into a beastly habit of dram drinking, from which no remonstrances could reclaim him.

The progress of a sot is gradual from weaker to stronger drinks; and I knew one of those miserable men who swallowed draughts of the most fiery spirit of wine.

The tippling of drams has been one of the evil consequences of the habit of tea-drinking, and the breach of chastity in married and single women has kept pace with the practice
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of dram-drinking, which, whilst it inflames the passions, it takes off all prudential restraint.

The use of strong liquors has become more frequent among persons of rank and fortune since the introduction of foreign palatable liqueurs, or sweet drams, to their tables.

That our lives are embittered and shortened by different kinds of intemperance and irregularity, is a serious and obvious truth; but there are some circumstances attending the vice of drunkenness which merit peculiar consideration. There are many worthy and pious persons who, under various pretexts, are led to take a dram occasionally, who would be shocked were they to suspect it to be possible they could become fots; yet who have nevertheless become so imperceptibly and irrecoverably.

There is not, in an abstract view, any gross immorality in swallowing a glass of brandy rather than a glass of wine; otherwise than that we know from experience that the habit of indulgence is more dangerous from the use of spirits, than of wine. Many have been reclaimed from habits of excess in the use of beers or wines; but a gin or a whisky sot is almost

almost irreclaimable. Spirits benumb the faculties of the mind, weaken the understanding, and set the conscience asleep; and the unhappy wretch becoming incapable of reflecting, repenting, or reforming, is deprived even of the precarious and slender benefit of a death-bed appeal to divine mercy. Hence it is that drunkenness is a more dangerous vice than any other, for it robs a man of his prudence and caution, and exposes him to the full force of every temptation.

Notwithstanding the severe censure against dram-drinking, it may be asked whether the use of spirituous liquors is warrantable in any form or degree. I answer, that the danger does not consist so much in the moderate and occasional use of simple spirits with water, as in the habit of frequently repeating it, and there certainly are occasions when a dram thus lowered, may be more salutary than any other liquor.

Formerly a variety of cordials were kept in private families and in the apothecaries' shops, which were not more medicinal than plain rum or brandy; but now that absurd practice is less frequent, even with the *few* Lady Bountifuls of the present generation,

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whose predecessors wasted much time and money in distilling their closet cordials, and in poisoning their families, and half their neighbours, by dispensing them.

There are indeed a very few cases in which a dram may be preferable ; as when much heated, in hot climates and seasons, when the use of cool liquors have killed suddenly, or at least destroyed the health ; several instances of which I have met with in the hospital at Bath, where the patients, chiefly labouring poor, were sent, under the vulgar term of having a surfeit. But in none of these cases ought these spirits to be taken alone, or raw, but mixed with less or more water, and by this mixture, the dangerous habit of dram-drinking may be avoided ; for there can be no just pretext for taking raw spirits alone, or not mixed with water, on any occasion whatsoever. It is an extraordinary fact, that the breath of dram-drinkers has some times taken fire ; and it is asserted that an Italian Countess was totally consumed (one hand excepted) in the course of one night, in consequence of drinking inordinately of spirit of wine : a dreadful death, more rapid indeed, but not more

more certain, than that of the habitual dram-drinker.

I will, in a few words, explain why what are termed raw spirits are so injurious. By their sudden action on the nerves of the stomach, they gradually lessen the sensibility and digestive power of that organ; and consequently undermine the health and strength of all the other organs of the body, the heart and brain especially, which have a peculiar connection with it. The effects are more destructive as they are slow and unsuspected; and the habit becomes so rivetted, that the wretches, though warned and alarmed, have not fortitude to desist, but go on increasing the quantity and strength of the poison, and it becomes almost their sole meat and drink, and the bane, both of body and soul.

Were it possible for the habitual dram-drinker to desist at once from the practice, it will certainly be worthy of a trial, using wine and strong beer in its place; or another method has been proposed, which is to drop a little melted sealing wax daily into the dram glass, which, by filling it up gradually, daily lessens the dose, supplying the place by fermented drinks, until the unhappy tippler can by this

means entirely give up the dangerous practice.

Drinks, or liquid foods, ought not to be taken very warm; for in this state, they hurt the teeth, and injure the stomach.

Had I the confidence of our ministers, which I, *unfortunately*, have not, I should advise that British Spirits be totally prohibited, and that another tax be adopted, to compensate to the revenue for the deficiency. By this humane regulation, hundreds might yearly be preserved from Botany Bay and the gallows; beside thousands who shorten their lives by the practice of dram-drinking.

Should it be alleged that neither such defalcation of the revenue, nor a reduction of the heavy burden on our very wholesome barley wine, can be admissible, on account of the heavy pressures of the present *just* and *necessary* war; it is to be hoped that the intended tax on income will be so abundantly productive, as to abolish every other tax. Then we, the *swinish multitude*, as the late turn-coat Burke elegantly termed us, shall be able to wear our shirts and shoes, burn our candles, and drink our beer, at a more reasonable rate: Halcion days!!! What though my Lord Duke

Duke, of — or the noble Marquis, of — the premier, his coadjutors, and their secretaries, shall disburse one tenth of their thousands to the public service; yet amid their *patriotic poverty*, it will be a comfortable reflection, that, on Baron Rumford's plan, they may still dine upon one of his three-farthing messes, and wash down the luxurious meal, with a reasonable dose of *port* or of porter.

CH A P. II.

REGIMEN, with respect to the use of meat and drink, may be divided into three classes: the temperate, the high, and the low; or the moderate, stimulant and sedative.

The *temperate* consists in using such a moderate quantity of one dish of any animal food plainly dressed, together with fermented bread and vegetables, as not to oppress the stomach, especially after a dinner-meal; and in using such a quantity of any kind of fermented drink, beer, cider or wine, as may not heat to any degree, much less to intoxicate.

badly, *The high living* cannot be termed regimen,

for, being contrary to nature, it is therefore contrary to rule. Persons may be said to live high, who dine on a variety of dishes highly seasoned with spiceries, rich sauces and pickles; using rich wines, and even foreign liqueurs, sometimes a little beyond strict moderation, in either; especially, if they repeat the same indulgence at a late supper meal, though the latter practice is less frequent than fifty years ago. This manner of living, with the fashionable hours kept, produces a kind of artificial fever, which may end in a real one; or in some slow disease, which embitters and shortens life. Luxury, therefore, is not only a public evil, but a severe chastisement to those who indulge in it.

As example makes a stronger impression than precept, I shall, briefly, give two instances.

A noble Lord, of the highest rank, complained to me that he had restless feverish nights. He was, I found, addicted to hot suppers of highly dressed animal foods, his bottle of port and his pipe. I advised His Grace to a change of his mode of living, and directed a course of Elixir of Vitriol. Being accused of ignorance or inattention, or both

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I was discharged. Another Physician more *courtly* was called, who assured the patient and his connections that he was in a good way. But his Lordship losing ground daily, I was recalled, and finding him under the incurable effects of neglecting my advice months before, the relations desired that James' powder might be given, to which my brother Doctor reluctantly consented, but in vain.

Here I offer two remarks, 1st, That this patient might have lingered out a few years longer, had he changed his mode of living, instead of having recourse to medicines, which could not avail, without regimen. 2^{dly}, It is indispensably incumbent on a medical man to give his opinion frankly and fully, especially with respect to regimen; and if not obeyed, withdraw himself without regard to rank or emolument. Many patients have lost their lives by this servile and immoral compliance: neither my brother Doctor nor myself approved of the James' powder, but it may sometimes be right to comply with such officious interference, unless the Physician is assured that he can relieve his patient by another method; in such a case he ought to resist, otherwise his conscience will suffer.

A corpulent

A corpulent gentleman, who lived very luxuriously, especially in eating heavy suppers, was seized with some alarming symptoms, which were removed by my advising a change of regimen only.

I would not advise these high livers, to desist immediately and entirely from such a course; but that they should gradually lessen their spices and rich sauces, and sometimes miss a dinner-meal entirely, or substitute some simple food, and small beer, or pure water; and a habit of moderation may, in the event, become as familiar, and much more beneficial and comfortable, than the former mode of life; besides, an occasional change of regimen will determine what best will agree. Mr. G's fate was singular, having wasted a small fortune by every kind of ostentatious luxury, he went to France, and when I last heard of him, he was waiter in an hotel in Paris.—*Sic transit gloria mundi.*

This gentleman and his wife ruined themselves and their family, by absurdly emulating persons of fashion and fortune. By persons thus treading on the heels of their superiors, the pale of distinction is thrown down by toad-eaters, swindlers and gamblers, who, by
keeping

keeping the *best company*, exalt themselves to the high prerogative of being people of fashion. The empire of fashion is now become universal; it is not confined to dress and equipage; but also to our phraseology, doctors, politics, morals, religion and even our vices: men and women of *fashion* are supereminently distinguished from those of *no fashion*, or *whom nobody knows*; who, mortified by want of distinction, to which they have no claim, use every effort to get out of their proper place, and into the circle of fashion: thus the folly descends at length to the very lowest ranks.

3dly, *A low diet* consists in an abstinence from animal foods, milk excepted, and from strong drinks. This course has sometimes been undertaken by those of the second class, who have entailed diseases upon themselves by living too fast. I have known two instances wherein gout was cured by a low diet, and I am persuaded, many other inveterate diseases may be cured by it; but to render it safe, the change ought to be gradual, especially if the constitution be much broken. There is another class of invalids, who derive their diseases from their parents,
who

who may benefit by this regimen, provided they begin early, which they rarely can be prevailed to do, if they have once indulged themselves in the gratifications of luxury.

An obvious reflection occurs here: that one strong inducement to temperance (beside others) is the consideration, that if they intend to enter the married state, it is their duty not to injure their constitutions, lest they entail the consequences on an innocent offspring. The remark is indeed much less applicable to the fair sex; yet I have known instances where they have injured their healths by fashionable irregularities and inattention; and there are many who every year fall victims to consumptions from such causes; of which not a few have prematurely fallen into the grave, under my eye.

APPENDIX.

*A P P E N D I X *.*

IN a former treatise, I formed a table of the relative digestibility of foods; but being the result of what I remarked in myself, they were not so decisive as I could have wished: but since that book was published, various authors, as Sir John Pringle, Dr. McBride, Abbé Spalanzani, and others, have made many experiments on the subject of digestibility; and though they do not always agree in the results; yet the following are such as are most generally admitted, which I throw into a small compass to gratify the curious reader, and may be useful to the delicate and invalid.

Raw-meats are less digestible than dressed,
—boiled than roasted,—old than young ani-

* When part of the foregoing pages were in the Press, I procured Spalanzani, and made the following extracts; and common candour required that I should not suppress what seemed to contradict my own observations in the preceding pages.

mals †,—meats and fowls than fish,—vegetables than any kinds of animal food; salads, cabbages and parsnips, than turnip, potatoes and asparagus: fat, butter and all oily substances, were found of very slow digestion.

A *Monsieur Goffe*, who had a faculty of discharging his stomach at will, gives the results of his experiments, which may be more satisfactory, and may afford a necessary caution, especially to those who suffer by indigestion. He divided the articles into three classes.

CLASS I. SUBSTANCES NOT DIGESTIBLE, OR AT LEAST NOT WITHIN THE USUAL TIME.

I. The tendinous, or stringy parts of *beef, veal, pork, poultry* and *scate*.

II. The *bones*.

† In other experiments, the results were different, and confirmed from my own feelings, probably owing to the old being more stimulant, and by acting more forcibly on the nerves of the stomach, promoted its re-action on its contents; and this may be a wise provision of nature, the juices of old animals approaching nearer to those of our body, in their nature, are sooner digested than the juices of younger animals, and of vegetables, which are longer retained, that they may more completely acquire the animal nature, before they are discharged from the stomach.

III. The

III. The *oily* and *fatty* parts of these animals.

IV. The *white* of an egg hardened by heat.

Of VEGETABLE SUBSTANCES.

V. Oils of almond, olive, &c. seeds and stones of fruits, almonds, pistacchio nuts and walnuts, dried grapes and skins of fresh grapes, the skin or rinds of pease, wheat, barley, apples, pears, oranges and lemons, and the conserves of oranges and citrons: the stones of cherries and plumbs.

CLASS II. SUBSTANCES DIFFICULT OF DIGESTION, BUT OF WHICH HE DIGESTED A PART.

ANIMAL SUBSTANCES, viz.

I. *Pork* dressed in all the different methods.

II. Black-puddings.

III. Yolk of eggs roasted.

IV. Fritters of eggs.

V. Fried eggs and bacon.

VEGETABLES.

VI. Salads of raw herbs, especially with oil.

VII. White cabbage.

VIII. Boiled and raw onions and leeks.

IX. Pulp of fruit with seeds.

X. Figs fresh and dry.

G

XI. Warm

XI. Warm bread.

XII. Sweet pastry, which occasioned an intolerable acidity.

CLASS III. SUBSTANCES EASY OF DIGESTION.

I. Veal, lamb and *poultry*, especially young *fresh eggs* not hardened by boiling.

II. Cows milk, it curdled about an hour and an half after being in the stomach; perch boiled with a little salt and parsley; but when fried, or when seasoned with wine or oil, it is less easy of digestion.

Of VEGETABLES.

III. Spinach, celery, tops of asparagus.

IV. Bottom of artichokes.

V. Boiled pulps of fruits, seasoned with sugar.

VI. The meals of wheat, barley, rice, maize, pease and beans.

VII. Different sorts of wheaten bread, without butter, the second day of baking. The crust more digestible than the crumb. Brown wheaten bread, less digestible in proportion to the quantity of bran. Salted bread more digestible, than that baked without salt.

VIII. Turnips,

VIII. Turnips, potatoes and parsnips, when not too old.

SUBSTANCES WHICH FACILITATED MR.
GOSSE'S DIGESTION.

- I. Common salt and spices.
- II. Mustard, horse-radish, radish and cresses.
- III. Capers.
- IV. Old cheese.
- V. Sugar.
- VI. Various bitters.
- VII. Wine and spirituous liquors in small quantities.

SUBSTANCES WHICH RETARDED HIS DI-
GESTION, viz.

- I. Water, particularly when hot, and in large quantities. It occasions the food to pass too soon out of the stomach; without being properly dissolved.
- II. All acids and astringents.
- III. Twenty-four grains of Peruvian bark, taken half an hour after dinner, stopped digestion.
- IV. Mercury and antimony.
- V. Employment after a meal, and leaning with the breast against a table.

I shall now offer a few remarks on the preceding experiments.

CLASS I. Mr. Goffe does not imply that these articles cannot be subdued by the stomach; but why impose an unnecessary task on so important an organ.

CLASS II. Had he rejected his meal two or three hours later, he would have found a very great part, if not the whole digested: the articles are best fitted for strong laborious persons.

CLASS III. These articles are most eligible food for the delicate and invalid: what he says of the perch, is equally applicable to the whiting, flounder, haddock and some other white fish; but not to the salmon, herring, and sturgeon, &c. it proves also that butter or oil are unnecessary additions, especially to the rich oily fishes. It was not the frying the perch that made it less digestible; but the sauce.

With respect to the digestibility of sugar, I have always found it to be very much so; it is, as I have long known, very wholesome and nutritive; and Professor Newman, alleged it was the principal matter of nourishment. Mr. Goffe did not try oatmeal, or he would have

have found it more digestible than wheat flour.

As to the substances that promoted Mr. Goffe's digestion, I think foreign spices had better be omitted, and I protest strenuously against spirits in any quantity or form after a meal, for reasons already assigned. Quiet of body and mind for two hours, after a dinner meal is certainly useful to the studious, the delicate and invalid; and yet labouring persons go immediately to work after dinner. Man is the child of habit, and therefore we ought to be exceeding careful not to acquire inconvenient or immoral habits, either of body or mind; for it is very difficult to eradicate them.

After comparing the preceding pages, written before I reperused these experiments after many years, there is less difference, either with respect to facts or inferences, than I could have expected.

C H A P. III.

EXERCISE AND REST.

§ 1. *Exercise.*

IN the arrangement of the articles of regimen, it is of very little consequence in what order they are placed in relation to each other.

Whosoever contemplates the rank man holds in the creation, will discover that our duties and offices in life are of an active nature; and that, in the scripture phrase, we are destined to procure our subsistence by the sweat of our brow; at least this is the lot of much the greater part of mankind.

In the slight sketch given of the human system *, certain organs termed muscles are mentioned, and these, of various sizes and forms, are the instruments of motion, either involuntary as of the heart, lungs, &c. or voluntary, as in moving the various limbs.

Wonderful, indeed, is the mechanism of

* Introduction.

the muscles, of which some hundreds are appropriated to the different human movements.

Exercise or motion is of great consequence in the preservation of health, and so beneficial in the prevention of diseases; that many ailments just forming, have, as it were, been nipped in the bud, by appropriate exercise, which probably would otherwise have ended fatally; and it is of the utmost importance that the reader keep this very serious truth constantly in mind.

Exercise is of various kinds, but upon most of these I shall be very brief: it will however be of consequence to explain in what way exercise contributes to preserve or recover health.

Life consists in motion, death in a cessation of it. The living body is a machine consisting of many organs and tubes by which thousands, or rather millions of motions are constantly performed, whether we are awake or asleep, in motion or at rest. Those who are acquainted with the workmanship of machines invented by men, know that an apparently trifling irregularity, or impediment, in one part, may disturb the equal motion of the whole,

whole, *e. g.* a watch. This is precisely the case in the body of man. These very numerous motions of organs, muscles, and tubes, may be too strong or too weak, too quick or too slow, either in the whole body, or in particular parts; and if this irregularity continues for any time, health must at least be injured, or may be totally lost. Regular exercise tends to prevent these irregularities, by promoting equal and steady motion through the whole machine.

That exercise or motion is necessary for the preservation of our health is evident from the playfulness and activity of young animals, who follow the dictates of nature; and every one must have experienced vivacity and vigour after exercise, if used in due moderation.

To the indolent, delicate, and invalid, carriage exercise is preferable; horse exercise to the more hardy; but foot exercise is most convenient for many reasons. Small is the proportion of mankind who can afford to use either a carriage or horse; whereas the exercise I shall presently describe is in the power of the most indigent, has all the advantages of either, and in some instances is preferable to all;

all; therefore even those who can afford to use either carriage, or horse exercise, or walk abroad, ought not therefore to omit the use of leads at home.

The fashionable lady and gentleman, after quitting their beds *at noon*, and saying their prayers, *if they please*, may take 200 or 300 of these salutary movements to give them a better appetite for breakfast. Or if at any time the lady shall experience a fit of ennui, spleen, or chagrine (evils from which rank, fashion, or fortune, will not always exempt them) a course of this exercise will give a different turn to the animal spirits, and may produce vivacity and good humour.

In the open air it is the more wholesome; but it is not always convenient to walk abroad, either for the studious, invalid, or for such persons as work chiefly within doors; and for these last it is of consequence that they waste as little time as possible, when their subsistence depends on their labour.

There are certain circumstances necessary to make exercise useful. 1. It should be as general as possible; the movements should be so quick and strong as to produce a considerable and rapid change on the organs moved, and

and, 2. The exercise should be repeated as often every day, as to give such a certain degree of vigour to the organs moved as shall, as nearly as possible, correspond with the natural healthy state.

Among the ancient Greeks and Romans, what was termed gymnastic exercise, formed a very essential part of education; because almost all the young men were bred to a military life; and such exercise rendered their limbs strong and pliant; in so much that their military arms, and accoutrements, weighed about 60lb; being more than double of those of the moderns.

Many years ago I met with an Irish Clergyman, who made great pretensions to medical knowledge; but the only branch of it in which he seemed to excel was his being well acquainted with the benefit of exercise, not only in preventing many diseases, but in being a principal mean in curing some.

Passing over what related to the flesh brush, swinging, the use of a carriage, cold-bathing, and sailing, which it does not come within my plan to take notice of; there was one kind upon which he expatiated, and which he declared, was much preferable to any other;

as indeed I have for many years experienced in myself and others, after making a considerable improvement on his plan.

This exercise is performed in the following manner : Procure two pieces of lead, from between half a pound to a pound weight each, according to the strength of the arms, either in the form of a bullet, or oblong, like a rolling pin : when used, the person is to stand upright with his toes a little turned out ; raise the leads, nearly close to each other, opposite to the pit of the stomach, bending the knees at the same time ; then thrust the arms down smartly, as far as they will go without flopping, and straighten the knees at the same instant, and thus continue these opposite motions alternately and quickly, until the arms feel to be slightly weary, and repeat it three or four times a day, especially before breakfast, dinner, and going to bed.

This most salutary exercise has many advantages. It gives a quick shock from the top of the head to the sole of the foot—it may be used more slowly and gently at first, gradually encreasing—and is often used to 300 or 400 strokes at each time—when the weather is not bad, a window may be open
and

and fronting.—A person whose lower limbs are weakened by any cause may use it sitting. The effects are,

1st. In persons in full health, who have not leisure or inclination to dress so as to appear abroad, the necessary exercise may be had at one time in five or six minutes, equal to what an hours space will procure by walking, and is preferable, because more equal and powerful. 2dly. In all persons, those especially who are delicate and unsteady in their healths, the general effects are to promote appetite and digestion; gently promote the circulation of the blood equally through the different parts of the body, encrease the secretions, particularly perspiration inwardly, and on the skin: This quick and vibratory motion strengthens the nerves and muscles, enlivens the spirits, and renders sleep more sound and refreshing.

I know experimentally that studious men suffer much by want of exercise, and their nights are often sleepless, or much disturbed. Such men are often very unwilling to quit their books, and to undergo the formality of dressing to walk abroad. This ceremony and loss of time, is avoided by this means, and not more than fifteen or twenty minutes of precious

precious time expended in twenty-four hours. Thus exercised, the studious may return to their books with fresh vigour of body and mind.

3dly. In some diseases, as at the end of a fit of gout or rheumatism, or cholic complaints, swelling of the legs, and nervous weakness, it may be used gently at first, and gradually increased: In severe colds and coughs, especially with pains of the breast, and feverish complaints, it ought to be omitted, till the symptoms abate.

To this most salutary exercise, with a gouty and rheumatic habit, subject also to imperfect digestion and frequent cholics, and having completely recovered from a slight paralytic stroke, and being now at the age of seventy-^{three}one, I am chiefly indebted for a pliancy of my legs and arms, rarely met with at my time of life; and I can assure every invalid, who shall use this exercise daily and steadily, that they may thereby strengthen a weak constitution, secure a more comfortable, though perhaps not a very firm state of health, and pass the latter years of life, less oppressed and distressed by those complaints which generally accompany old age.

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If the lead is uncomfortably cold it may be covered with cloth.

This gentleman's plan consisted in throwing the arms and body into various attitudes; but it was defective, not only by not giving additional force and velocity to the arms by the leads, but because the lower limbs remained without exercise; whereas on this plan the whole body is equally exercised. Bending and extending the wrists briskly and smartly, very much increases the shocks.

Too much could not well be said in praise of this excellent exercise; but my plan will not permit me to enlarge.

Useful and even necessary as exercise is, it may be very injurious in excess: thus labouring men not only wear out their constitutions by hard work, but incur diseases thereby. Moreover, pleasant as the amusement of dancing is, many a fair female flower has been prematurely blasted, partly by fatigue; but chiefly by exposure to the cold air, and using cold drinks when heated.

In either case, warm drinks, and even spirits with hot water is the safest drink, the under clothing should be shifted as soon as possible, and dry and warm linen, or flannel

put

put on next the body, until the bad effects are gone off, and the body entirely cooled.

What would be a better precaution, when such an exercise is foreseen, a flannel waistcoat ought to be put on next the body before they prepare to dress; their feelings during the exercise will be much more comfortable, and the hazard of catching cold will be much less.

The same precaution is recommended to young men before they enter on any violent exercise; and both sexes ought to have a reserve of such waistcoats, that they may shift them, and not remove them till the following morning.

Had I, when a young man, known the great utility of this expedient, I might, I am persuaded, have escaped many severe illnesses.

The use of the warm bath to the legs, directed chap. iv. ought to be used before going to bed, after violent exercise.

I have just mentioned cold bathing here as an exercise and preservative of health. It ought to be used early, and fasting: sudden dipping twice or thrice is sufficient. Previous to its being used by invalids the medical man should be consulted. In a following chapter, I

have strongly recommended *face-bathing*, as an excellent preventive of colds, rheums, tooth-aches, weak eyes, &c.

§ II. *Rest and Sleep.*

Rest is considered as opposite to exercise, and therefore a *sedative*; as is sleep, when opposed to watching. Without a proper share of sleep, the body would soon be disordered and exhausted; but too much sleep more frequently predisposes to maladies. One caution, little attended to, should be mentioned; viz. the bed-chamber ought to have a free air; and close curtains are very injurious. Whilst I practised at Bath, a gentleman and a lady were much benefited under nervous disorders, by keeping open the upper division of a window in the bed-chamber all night, lowering the curtain, or shutting the shutter, if the wind blew directly into the bed. I, and my family, have benefited by this practice during many years.

Many diseases are produced or exasperated by poor persons sleeping in confined chambers, and breathing hot foul air. Matresses are preferable to feather beds, and the feet should

should slope gradually lower than the head: The bed clothes should not be numerous, but just sufficient to keep the body temperately warm: Some persons subject to cold feet ought to have their legs better covered than the body, when in bed.

Those who are reasonably solicitous to preserve health ought to keep early hours, thereby imitating the instinctive regularity of the brute creation; an instinct bestowed by their Creator. Sitting up late wears out the faculties of both body and mind, and lying late in a morning weakens both.

This abuse of precious time by dissipation and inverting nature suggests very serious considerations of a more important kind; for at the great day we shall certainly account for every hour wasted in slothful slumbers, trifling amusements, or guilty gratifications. Many such hours are so mispent by the bulk of mankind. Those whose easy fortunes place them above the necessity of following any professional occupation, should remember that they will be severely responsible for the neglect of many essential duties which ought to occupy those hours they at present waste; and even the busy, bustling, wordling might employ in

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improving

improving his head and his heart, those hours which he mispends in taverns, ale-houses, dram-shops, and public spectacles.

A late very celebrated divine, having restless nights, fell upon the expedient of getting out of bed whensoever he awoke, even at midnight, and did not return to it, till he was drousy; by this means he got into the habit of obtaining sound sleep, for a sufficient number of hours. The celebrated Dr. Franklin, by standing for a few minutes after he was undressed, before he went into bed, believed he procured more refreshing sleep: rubbing the body with the flesh brush at that time, will be of use. It may also be useful in the morning under the clothes, or out of bed before the person dresses. Keeping the head and feet warm, whilst in bed, induces sleep, and preserves health, by promoting perspiration. Some persons have benefited by sleeping in a flannel waistcoat, ^{slippers} slippers and stockings; the nervous, gouty and rheumatic especially. As disturbed or sleeplefs nights are very distressing, and though there be not any present formed disease, yet it must soon produce disease; one of the best means for restoring natural rest I have ever yet experienced, and

or drawers
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the

the safest, is the use of a warm bath to the legs, as directed under the next chapter. This simple mode of relief, I earnestly recommend to studious men, and to those who are subject to frequent attacks of nervous head-aches, cholics, rheumatic or gouty pains; and I can promise them much comfort from it, if the vessel be deep enough to admit the water to the knees, and the heat gradually increased so as to bring on a gentle sweat, just before going to bed.

Some persons, whilst in a sound sleep, get out of bed, dress themselves, light a fire, go out of doors, and even mount to the ridge of the house. In the French Encyclopedia, Monsieur *Maloin* has given a very extraordinary instance of a young ecclesiastic, who in his sleep, wrote, and even corrected his sermons, by interlineations. It was found that his eyes were shut, and therefore he could not see the characters he wrote.

Some years ago, a young gentleman happily acquired a valuable wife, by a young lady having, in one of her somnambulous fits gone to the bed, in which he, as a guest, lay; there being no other accommodation for him, except a supposed haunted chamber.

He slipped a ring from her finger, and her
father

father gave her to him, that he might next night receive her legally.

May we not charitably suppose, therefore, that many of the occasional deviations of the ladies, both single and married, by which they mistake one bed for another, are, *solely* to be attributed to an unlucky propensity to walk in their sleep: I flatter myself, at least, that credit will be given me for the *ingenuity* of the apology.

C H A P. IV.

CLOTHING is required for the purposes of decency, and to defend the body from the inclemency of the weather; but fashion often counteracts both these intentions, especially in females: I am much pleased however, to find that the necessity of a remonstrance I made in a former treatise on regimen is superseded, by their generally leaving off stays; and I trust this absurd and dangerous practice will never again become fashionable. It often happens that one absurd fashion drives out another. The ridiculously short
female

female waists have happily banished the use of strait stays.

Another bad practice seems to be creeping in among young persons of wearing flannel next the body; but the use of it ought to be confined to men much exposed to a burning sun and night air in hot climates, or those who spend their winters in very cold countries, and to invalids, and aged persons in any climate. The young and healthy ought, in this country, to reserve these indulgences till old age, or ill health require them.

In our unsteady climate it is difficult to proportion the clothing to the weather; the delicate and invalid ought rather to exceed; and in going into the air after sunset, to increase the covering. Cotton or flannel next the body, even in very hot climates, is not only comfortable, but an excellent preservative against diseases. I would advise those who are fond of dancing, or set about any other laborious exercise, to put on a flannel waistcoat next the body, to be continued until the body is quite cool, and to go to bed as soon as possible, using some warm drinks: many might, by this precaution, avoid colds, fevers, coughs and consumptions. The flannel ought
to

to be changed oftener in the summer than in winter, on account of the more copious perspiration.

Connected with the subject is the use of fires in our apartments. One rule, is to preserve a certain proportion between the degree of temperature of the air, without and within doors; because if a person leaves a room very much heated, and passes into a very cold air, they are apt to be injured by the sudden change. Therefore it is right to sit in a large room with a good fire, but not to sit very near it. Some persons use fire in their bed-chambers, but it is not adviseable, because the sulphur-vapour fouls the air more even than smoke.

In the cold season, persons that are tender get a habit of having their beds warmed. This ought not to be done with hot coals; because the fume fouls the air: hot sand, or jars filled with hot water, are preferable; or a hot jar may be laid at the soles of the feet all night. The late Alderman Beekford, who was bred a physician, after having his bed well warmed, had the bed clothes turned down and exposed to the air, so that they were cooled before he went to bed. He was justly of

opinion

opinion, that the perspirable vapour thrown off by myriads of small vessels from the surface of the body, and of the lungs, carried some noxious matter, which tainted the surrounding atmosphere. The truth of the opinion cannot be doubted, as is evident when perspiration becomes sensible in the form of sweat: and I would here add, that preserving an equal perspiration (which by experiment is found to amount to some pounds in twenty-four hours) is very conducive to health; and this is one reason why persons ought to change their body linen, or woollen frequently. Damp linen and bed clothes are very injurious, and have been fatal.

Tender and invalid persons ought to be very attentive to their clothing, and in this unsteady climate, rather exceed than fall short. By the gouty, and those who are subject to cold feet, thick flannel socks should be worn day and night, in winter and spring, and waistcoat, drawers, and night caps of flannel, or fleecy hosiery, next the body; the shoes should be strong, but soft and large, so as to admit the addition of more stockings or socks, if wet or very cold weather require

it:

it: it is of the greatest importance to have the feet well defended.

In slight indispositions, from what is termed catching cold, or great fatigue, bathing the legs in moderately warm water, has often been an excellent mean of preventing dangerous consequences. Every family ought to have a narrow tub with handles, so deep as to reach the knees. It ought to be nearly filled, and the heat gradually increased by adding boiling water, till a gentle sweat breaks out and continues for half an hour: wipe the legs dry, put on a pair of worsted stockings, and when in bed, apply a jar with hot water to the soles, and by some warm drink keep up a gentle sweat through the night, and part of next day. By these simple means, I have often experienced in myself and others, the best effects in removing symptoms in a few hours, which threatened very serious consequences. The air of the chamber should be cool, the curtains open, and the bed covering not more heavy than usual. If the person is not disposed to sleep within an hour, 20 drops of Laudanum may be given with warm gruel. This dose is for a full grown person.

There

There is another addition to dress very necessary to persons of weak digestion, subject to cholics, gravelly complaints, or rheumatic pains of the back: a very broad horseman's belt, to be tightened or slackened at pleasure, by buckles and straps.

CHAP. V.

Rules for preserving and establishing the Health of young Persons.

THE stoutest infant when born is the most helpless of all the animal creation, and requires the most care. There is no circumstance of so much importance in society, as a careful and steady employment of the proper means for establishing the health, and forming the minds of the rising generation. This striking and obvious truth is not sufficiently attended to; and for this several cogent reasons might be assigned. Man is a child of habit, and from our natural propensities, we are more disposed to acquire bad than good habits, both of body and mind. When the constitution of one or both parents has been enervated by a luxurious and fashionable

mode of life, the evil is entailed on their offspring, who are generally a puiſny and ſickly race; and this is one cauſe, no doubt, of the great mortality to be hereafter taken notice of.

But the evil is increaſed by the infant being, under various pretexts, reſigned to a ſtrange woman, of whoſe diſpoſitions and habits it is very difficult to judge. Were this unnatural practice confined to the great and the fashionable, the evil would be leſs extenſive; but it has become too frequent among the middle ranks of life in this kingdom. The health of women who ſuckle their own children is generally improved by it, and to a woman of principle the office is delightful.

I ſhall place theſe rules between two periods: From the birth to the twelfth year, and ſhall be as brief as poſſible, after making a few general obſervations. It is a painful reflection that out of one thouſand born, four hundred and forty-fix are cut off between the birth and the end of the eighth year; that is two hundred and ſixty within the firſt year, eighty in the ſecond, forty in the third, twenty-four in the fourth, and twenty-two within the next four years.

It

It is surely the indispensable duty of the physician to trace, with care, the causes of this great mortality, and endeavour to lessen it; for much of it must be owing to mismanagement. I have already mentioned as causes, hereditary weakness from irregularity of parents, and mercenary nurses; but I am firmly persuaded that a due attention to the following rules may save many, and farther diminish the loss.

The infant's head should be kept cool from the birth—no cradle used.—It should lie alone, on a small mattress, within reach of the mother—be suckled till they have two teeth above and two below—foods should consist of gruel, new milk, bread or biscuit boiled with water—no flour pap, pan-cakes, tough, heavy, or fat meats; though if the child be weakly, and subject to cholics, weak broth made of lean beef may be given.—It ought to be fed frequently, in small quantities—when the mother has abundance of milk, other foods will be less necessary during the first three months; but it will be right to give infants a habit of feeding early, lest the mother should be ill.—They should not be allowed to lie wet through the night, which is too frequent a practice.—They ought

always to be so placed as to view objects directly before them, to prevent squinting.—Leading strings are improper, but they should feel their own powers by degrees, by creeping on the floor.—Clothing should be simple, using no pins, but tapes: in the winter, a flannel waistcoat may be worn between the shirt and the frock. The stockings should not cover the knees, no garters, no shoes before eighteen months, and then easy, and without heels.—Stiff jackets and stays are very hurtful; young persons ought not to have their hair tied, or use collars to their shirts; they should sleep on mattresses, with their heads low. Children or young people ought not to be put to bed till tired, nor allowed to lie after awake.—Both sexes should begin the exercise recommended in Chap. II. about the tenth year: it contributes powerfully to strengthen the limbs, and confirm the constitution.

Air and exercise are necessary, and sleeping in hot and close rooms very hurtful. There is an absurd and often pernicious practice of tossing the child, and lifting it up by one limb; lameness, or sudden death, have been the consequence.

When the child is weaned, or even a little before,

fore, it may by degrees be indulged with a crust. Children should be often washed in cold water; and after the third or fourth year, and ever after through life, the following practice is recommended as exceedingly beneficial:

The boy or girl should be encouraged to dip the face into a basin of cold water, keeping the mouth and eyes open, continuing the face under the water until they require drawing a fresh breath, and repeat this thrice every morning. It will require some resolution to make the first trials; but custom will soon reconcile them. This practice strengthens the eyes and gums, preserves the teeth, and will prevent that tormenting evil the tooth-ache, and colds and rheums of the head; and acts, in some measure, as a cold bath, by sympathy, on the whole body. During the early years of life (and it were better if the practice were continued to the end of it) no cakes or sweet meats should be indulged in; butter, fat meats, or such as are salted, smoked, or high seasoned used sparingly: the food ought to be chiefly vegetable: the vile habit of tea-drinking totally avoided: foods should not be dressed in glazed earthen, copper, or tinned vessels: very hot meats and drinks are hurtful. With

respect to drink, water is undoubtedly the most wholesome from the beginning to the end of life; but few will submit to such restraint; young people ought.

I formerly remarked that simplicity of diet is peculiarly necessary for young persons, as it not only tends to preserve health, but gives them a laudable habit of being contented with plain food; as it is to be hoped the habit will abide through life. A desire of using highly seasoned foods, and a luxurious variety of them, is a real misfortune at any time of life, but particularly in younger persons; and many bad effects have arisen from the absurd and cruel indulgence of parents in this respect. When children are weakly, however, especially in their bowels, and have a tendency to rickets, I have seen good effects from the use of a little wine, animal food roasted or boiled, and the flesh brush; and it is with pleasure I recollect a gentleman now high in the army, who was reared thus to manhood, by my direction, after the loss of many children of the same family. This mortality seemed to proceed from an absurd prejudice in the parents against the use of animal food, and wine, by children, under any circumstances

cumstances whatsoever. It is as absurd to suppose that one kind of regimen is equally adapted to every kind of temperament or constitution; as that one remedy will cure every disease.

I formerly observed, that it is more easy to correct and harden a weakly constitution in young persons, than to amend a broken habit in persons advanced in life; and the reason seems to be that the younger have fewer evil habits to conquer, and therefore are more manageable. The parents ought therefore to make the best use of this opportunity, which, if neglected, never can be recalled.

When young persons begin to use solid food, they are apt to eat voraciously: this ought to be checked, not only by limiting the quantity, but also by enjoining them to chew their solid foods slowly and completely, for reasons given Chap. I.

Young people ought never to be permitted to be nice in the choice of their foods, but be obliged to use all wholesome foods without distinction or objection. Nothing can be more degrading to a reasonable and responsible being than an epicurean appetite; for besides that indulgence of it injures health, it
deeply

deeply taints the soul with desires which never fail to embitter life in its progress, but chiefly at the close of it.

Before I finish this chapter, on the management of young persons, I think it my duty to give my decided opinion on a practice to which many persons, especially in North Britain, are very averse; I mean *inoculation*.

This may be considered in a moral and a political view.

In a *moral*, or rather a *religious* view, it is opposed by *predestinarians*; but I am not yet persuaded that our Almighty Creator has predetermined every possible contingency, so as to exclude the use of means; otherwise, as an honest man, I must long ago have relinquished my profession. I humbly conceive that such an universal fatality as this opinion implies, would destroy the distinction between virtue and vice, and the very essence of morality and religion; and the opinion seems to be expressly contradicted by many texts of scripture, which is the infallible rule both of our doctrine and practice.

None, however, I believe, but an *atheist*, will deny that the life and death of all his creatures are at God's sovereign disposal; and it
may

may be conceived, what an extensive influence such a power, possessed by a Being of infinite wisdom and goodness, must have in the dispensations of his providence.

In a *political* view, the practice is undeniably warrantable. Before inoculation was introduced into this kingdom, about the year 1720; it was found that one in ten died of the small pox; but of those who were inoculated, and properly managed, the proportion was not more than one of near eleven hundred.

About thirty years ago, I published a pamphlet, in which I proved that a greater proportion died, in consequence of the injudicious management of some itinerant inoculators, of which regular surgeons could not have been guilty.

The public is much obliged to Baron *Dimsdale*, for publishing what these inoculating quacks affected to conceal; and I believe his son conducts that branch with much reputation.

It would not be consistent with my plan to enlarge on the subject; I do however, with confidence, exhort all parents and guardians, to give children the best chance by early inoculation.

CHAP.

C H A P. VI.

CLEANLINESS is not merely comfortable and healthful; but it is really a moral virtue. In this respect we ought to be uniformly neat in our apparel, apartments, those especially in which we sleep, and in preparing and dressing our foods.

Having travelled over a considerable part of Europe and America, I found the English, and the inhabitants of the British West India islands, very superior to all other countries in these respects.

There is no circumstance in personal cleanliness in which there is greater inattention, than in neglecting to wash the mouth frequently; and young persons ought to be early habituated to this useful practice; it contributes to preserve the teeth, and sweeten the breath.

In some persons the glands of the armpits, and those between the toes, throw off a very offensive matter: and yet the persons themselves, are rarely sensible of it: This, among many other proofs that may be brought, shews the necessity of attention to the neatness of

our persons. Those who chew or smoke tobacco ought to wash their mouths well and often; and those who snuff should cleanse their nostrils, by snuffing up some warm water repeatedly, before they go to sleep; by these means they will discharge a quantity of very acrid poisonous oil, which, if swallowed, will be injurious to the stomach, and of encrusted snuff which impedes the breathing. The use of tobacco, in any form, is a vile practice; the habit ought to be powerfully resisted, as it is certainly injurious to the health.

It was a remark of Dean Swift, that a nice man was a man of dirty ideas. Without inquiring into the truth of the *jeu d'esprit*, I can only say that I deemed it my duty not to omit whatever came within my plan; that is, whatever contributed to health or comfort: we should carefully avoid giving disgust to those with whom we associate: it is also right to remark, that the sloven and the flatterer may, and frequently do, injure not only their own health, but that of others.

In eastern countries warm bathing is a kind of religious rite, and in colder climates partial bathing, especially of the lower limbs, is proper. Personal neatness, and gaudy finery, are

are very different things, and are not always met with together †: this hint may be of use to some of the fairer part of the creation especially.

Under this chapter may very properly be brought two articles of very great importance, viz. The preparation of our foods, and the free circulation of the air we breathe.

§ I. Improper vessels are the causes of many diseases, the source or nature of which are often not suspected. Much might be said, by way of precaution; but be it sufficient to say, that all glazed earthen jars in which meats, butter, &c. are salted, or pickles, preserves are kept; and all copper, tin, or brass vessels, in which meats are dressed, are carefully to be avoided, as containing a slow poison from different minerals; and happily cast iron supplies their place, and is perfectly innocent.

§ II. *Air we breathe.*

I some years ago wrote a treatise on this subject, from which I shall make a few extracts. Our atmosphere consists of exhalations

† *Simplex munditiis. Horat.*

of

of animals, vegetables, minerals and metals, and also of various factitious airs, and the electric fluid; and is more or less impure in proportion to the nature and degree of these exhalations. This impurity is increased by various other causes, as the fumes of burning fuel, paints, flowers, and vegetables, candles, &c. all which taint the air: to which may be added, the vapours arising from the human body by the breath, perspiration, sweat, and other discharges.

We know, by many experiments, that a grown person consumes the vivifying principle of a gallon of air in a minute; and hence an immense quantity of renewed air is necessary.

Of the dangerous and even fatal effects of stagnant and tainted air many instances are recorded. Not to mention the memorable instance of the *black hole* at Calcutta; others have occurred some years ago at the assizes at Oxford; in the Assembly Room at Edinburgh; and about fourteen years ago in London. Of some circumstances of the latter I shall take notice.

Eighteen charity children and a servant boy lodged in an apartment of a house in King's
K street,

street: to make the room warmer they shut up every window, door, and even the chimney. All were ill in different ways; some were light headed, others had convulsions; and unless fresh air had been admitted immediately, all would soon have expired.

But foul air does not only weaken the springs of life, but generates the most malignant and contagious diseases, as in camps, jails, and hospitals.

I shall now draw a few precautionary inferences:

1st. Wealthy persons ought to inhabit, and sleep in lofty large apartments, and have all their windows to slide down from the top; and unless the weather be very boisterous, to open the upper part of one to renew the air frequently.

2dly. We spend many hours in bed, bathed in a tainted atmosphere of the vapours from our own bodies, and of the surrounding air.

The most neat and delicate person after having slept in a small bed-chamber does not, when he quits it, discover any offensive smell; but when he returns in a minute or two, and before fresh air is admitted, he will quickly discern a difference. I have, Page 70,

recommended

recommended, the means of remedying this great evil.

3dly. Chimney boards are very improper at all seasons, they check a free circulation of air.

4th. Those who regard health will not frequent crowded rooms and assemblies: When I was at Bath, about to publish an Essay on the Effects of Noxious Air, one of my brethren waggishly told me, "let them alone, Doctor, for how else will twenty-six physicians be able to exist here."

5thly. Persons labouring under diseases, especially fevers, and consumptive coughs, should sleep alone, have as few attendants as possible, and have the chamber well ventilated.

CHAP. VII.

Regimen, adapted to temperament, age, sex, and climate.

IT will be expected that before I finish this part of the Essay, I should make a few remarks on the regimen of diet, &c. with respect to temperament, age, sex, season and climate.

Temperaments. Before we enter on this subject, I shall offer some general remarks, which will be better understood, if the reader will cast his eye over what is said on temperaments in the Introduction *.

1st. I have given the plainest and most simple marks of each, by which there can be no mistake of any consequence committed in adapting the regimen.

2dly. If the consideration of the peculiar habit of body, which depends on temperament, age, sex, and climate, is important, as it certainly is, the following observations may be of considerable use to those who set a proper value on health.

3dly. I formerly remarked that health is rather relative than absolute; to those therefore who from constitution, irregularity, or former diseases, do not enjoy firm health, it will certainly be their interest and their duty, to use every proper means to secure, and even improve, what remains.

* Professor Duncan, on perusing this Chapter, ingeniously remarked, that according to my arrangement and distinctive marks, I ought to have termed them rather *habits* than *temperaments*, because they do not correspond with what are termed temperaments by other authors: if another edition goes to the Press, I shall rectify the error.

I cannot

I cannot take a more proper opportunity of illustrating these observations, than by mentioning a remarkable circumstance, respecting the late celebrated Philanthropist, *Dr. Howard*.

This gentleman, in early youth, was so delicate, irritable and tender, that he shivered at every breeze; but being a man of great firmness of mind, and perhaps to qualify himself for the arduous task he then had in prospect, he changed his mode of life entirely, gave up all animal food, and strong drink, lived upon milk diet, and by exposing himself to every season and weather, and braving every climate, he at length enjoyed firm health, and bore the greatest fatigue; and died of an infectious fever he caught from a young lady he humanely attended in the extremity of Russia; after having been repeatedly exposed to similar infections, without injury.

1st. Here we have a singular instance of a total change of temperament, by an entire change in the manner of life.

2d. The degree of sensibility, or irritability, of the nervous system, by which the delicate temperament is so strongly marked, and which is the least subject to change of any other, was,

in this case entirely altered; an evident, and very encouraging, example of what mighty benefits may be derived from an appropriate regimen: but I fear few are blessed with the Doctor's fortitude.

§ 1. *Temperaments.* The *firm* implies high health, and strong vital powers, and the nervous system firm and steady. A person of such a constitution, should be plain, simple, but plentiful, in his diet: as his appetite is generally keen; if he uses a proper degree of exercise, his digestion will be quick, and the expense of nourishment considerable. Such persons are apt to rely too much on their natural strength; and by indolence or excess to fall into dangerous diseases.

2dly. The *delicate* are the reverse of the former, and the nervous system is weak and irritable. Their appetite is generally weak and capricious; their digestion slow and imperfect; and they are much addicted to indolence and inactivity. They ought to be peculiarly careful never to oppress their stomachs with food; use a moderate quantity of strong drink, and gradually increase their exercise, by which their nerves will become less irritable, and more steady, and their health more confirmed.

3dly. The

3dly. The *sanguine*, or such as are florid and full of blood, being generally young, with a good appetite and quick digestion, they should use a great proportion of vegetables in their foods, be very sparing in the use of strong drinks, or rather abstain from any beside small beer. Moderate exercise is to them necessary; but violent may be fatal.

4thly. The *phlegmatic* have a state of nerves opposite to that of the delicate, their feelings both of body and mind being rather blunt than acute: a happy temperament, in our present state of trial and probation, where equanimity is a signal blessing. As they are apt to become corpulent, as they advance in life; simple diet, with a moderate use of animal food with the spicy vegetables, a temperate use of strong drink, a very moderate degree of sleep, and a considerable degree of exercise, will be the best means of preventing the diseases of this temperament.

5thly. The arid, dry or lean, habit, though opposite to the phlegmatic, approaches, in some nearest to the firm, in others to the delicate temperament, according as the nervous system is more or less irritable. The ancients termed this the atrabiliary, or choleric habit,

on

on the supposition that *bile*, a hot humour, abounded, and made the mind irritable: for their ideas of the influence of the nerves were very defective. But in this habit, this is not always the case. Some indeed are liable to hypochondriacal, rheumatic and gouty complaints; whilst others enjoy a remarkably good state of health to an advanced age. The fittest regimen for those of this habit, is a liberal use of milk, vegetables, and summer fruits; a sparing use of high seasoned foods and strong drinks, a more than ordinary indulgence in sleep, and very moderate, but regular exercise.

§ II. *Age.* Between infancy and the decline of life, the body undergoes a variety of changes, until the years of forty-five or fifty, sooner or later, according to the strength or weakness of the original stamina, and the manner of life led through the different stages of it.

It is owing to these circumstances that the temperaments are often blended, or even totally changed; as in the very remarkable instance of the late Doctor Howard, who from being very delicate, became very robust.

And here I may take occasion to remark, that it is very much in the power of every person,

person, if their infancy and youth are properly managed, to form their own constitutions.

I have, in a former chapter, treated on the management of infancy and youth. With respect to old age; as persons advanced in life retain a part of their original temperament, no great change will be required; except that as they advance, they should indulge gradually more in the use of liquid animal foods, strong drinks, and sleep, and be more moderate in exercise.

§ III. *Sex.* The regimen adapted to the sexes must depend partly on their temperaments, but chiefly on their mode of life: a very small proportion of females lead a very active and laborious life: what is said under the phlegmatic temperament is in general applicable to the sedentary; the rules laid down under the 2d temperament apply to the delicate and invalid. Pregnant women (unless some particular circumstances forbid it) should make no alteration in their mode of life, even with respect to exercise; for I have had many opportunities of observing, that the most active women in that state have had the most perfect recovery, and the most healthy children: I most strenuously advise that no trivial

trivial objection deprive them of the pleasing task of nursing their own infants.

§ IV. *Season and Climate.* I join these, for very obvious reasons. In the latter end of autumn, in winter and the early part of spring, in our climate, the quantity of animal food and strong drink should be increased, and exercise, either without or within doors, more steadily pursued: the delicate and invalid should be clothed with flannel next the body. In summer the proportion of animal food and strong drink should be lessened, that of vegetables, and especially fruits, increased; the quantity of strong drink very much lessened. The delicate and invalid should spend their summer in the country, still continuing their flannels, though of a thinner texture.

Extensive experience has peculiarly qualified me to offer advice to those who pass from this to a hot climate. From the hour the person embarks, he should begin to lessen the quantity of animal food and strong drink. If young and florid, he should lose blood once or twice within the first ten days, and take a moderate dose of salts once a week.

As he approaches the hot latitudes, he should clothe with thin flannel next the body, and

and continue it during his residence in the climate, changing it twice a week, and begin at the same time a large tea spoonful of Peruvian bark twice a day, with acid of vitriol; continuing this course for six months after he lands. During that space of time, he ought to avoid laborious exercise in the sun, and the night air, and continue his abstemious regimen, avoiding costiveness, and using ripe fruits plentifully.

As it is to be hoped that the young man has had a religious education, let not either bad example, or prospect of worldly emolument, induce him to swerve from his principles; or depart from that rectitude of conduct, which alone can secure him peace of conscience here, and happiness hereafter.

C H A P. VIII.

On what is vulgarly termed Catching Cold.

IT is said of an old Physician, that visiting a female patient, she told him, she had only caught cold: *only* Madam, replied the old Doctor, what worse could you have caught, except

except the *plague*. Though I do not always agree with my brethren in their aphoristical dogmas, yet, with this opinion I readily accord; and though the consideration of diseases does not come within my plan; yet, as whilst I write this sentence, I labour under the effects of what is termed *catching cold*, I think I cannot employ this Chapter to a better purpose, than by offering some remarks intelligible to every reader; and I deem myself to be peculiarly qualified so to do, when I say, that, descended, on the mother's side, from a consumptive family, I have more than once been on the verge of a confirmed consumption, and now suffer by a severe catarrhal cough, from the lungs being weakened by former attacks.

I have, in a former Chapter, Page 3d. taken notice of the great importance of an equal *perspiration* toward the preservation of health; and shall now enter into a more minute consideration of the subject.

We are told indeed, that certain tribes of Indians, by painting their bodies, check, or entirely suppress, perspiration, and yet are not injured by it. Allowing that by this means the perspiratory vapour may be checked,

ed, yet it is so subtle in its nature, that it cannot be thereby totally suppressed: but admitting that it were, the physiologists who hold this opinion, did not perhaps recollect, that this important evacuation is not confined to the vessels of the skin; but that it takes place from an infinite number of vessels opening in to the air-cells of the lungs, and into the cavities of the mouth, throat, stomach and intestines, to a degree, equal, if not superior, to that which passes through the pores of the skin.

I shall now, briefly, and in plain terms, explain how, what is vulgarly and improperly termed *catching cold*, may so affect the body as to produce various diseases.

The atmosphere, or air, by which our bodies are surrounded, and which we breathe, is always, especially in our climate, many degrees colder than the warmth of our bodies in health, which by Fahrenheit's Thermometer is about ninety-six degrees, but which, even in health, may by exercise or other *stimulating*, or heating causes, be increased so as to produce profuse sweat.

The air, so much colder than the body, may by its sudden action on the surface of

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the body, and inner surface of the lungs, check the perspiration, and also impede the free circulation of the blood through the other superficial vessels *, by which means a greater quantity of blood may be detained in the organ immediately affected, or determined to; or, as it were, thrown upon, some other part or organ of the body. Hence we can account why exposure to a cold and damp air may in some produce a general fever, in others a sore throat, sore eyes, defluxion on the windpipe, and the lungs, with cough; in others cholics, looseness or rheumatism, gout, &c.; and we can no otherwise account why one organ is affected rather than another, than by supposing that the patient derives the predisposition from their parents, or according to the vulgar adage, *that as a scald*

* Some years ago, a German Physician, perhaps too fancifully, alleged that many diseases were owing to animalculæ floating in the atmosphere. It is, at least, certain that our atmosphere is always more or less impure, and that some of the noxious matters it suspends may, beside the action of simple cold or moisture, contribute to produce disease; which is the most probable way of accounting for epidemics, or peculiar diseases, prevailing at certain seasons.

head

head is soon broke, the patient has formerly been subject to similar attacks.

I come now more immediately to the point, and shall illustrate my subject by offering two short cases, with some remarks.

1st. A, of a consumptive family, was seized with a severe cough, &c. : without neglecting other means, but with little effect; and being on the point of embarking for a warmer climate for his relief, was at length entirely relieved by a spare diet, the frequent use of a warm bath to the legs, but chiefly by drawing frequently into the lungs, a moderately warm steam of water and vinegar.

2d. Not many months ago, I was requested to visit B, who had been ill of a cough for six months, without taking medical advice. Without any great prospect even of mitigating the consumptive symptoms, I only proposed a plan, and, *for certain reasons*, withdrew my *gratuitous* attendance; but was told by one of her Physicians, that she was wonderfully relieved by the means I advised; but she desisting, she soon after died. I now offer a few remarks.

A's case was my own: the simple steam of water and vinegar acting as a bath on the

whole inner surface of the inflamed windpipe, and body of the lungs, increased the perspiration, and removed the inflammation and cough, which was its effect or symptom, in the same manner as a bath or poultice will relieve an inflamed eye; whilst the warm bath to the legs (which would have been still more effectual had it been a whole bath) and the warm drinks which acted also as a bath on the inner surface of the stomach and bowels, and by sympathy *; and secondarily on the kidneys, and even on the whole surface of the body, checked the defluxion, by restoring, and even increasing the perspiration into a general, a moderate, and beneficial sweat. But there is another circumstance in the oeconomy of our bodies, which merits the attention of the reader. The preservation of health depends very much on the discharges from the body being regular, and bearing a certain proportion to each other. But various accidents, sometimes unavoidable, disturb this proportion; and the constitution, by its innate powers, may, and sometimes does, make up the deficiency of one discharge, by increase of another. Thus, when the per-

* See Introduction, Page 5.

piration through the small vessels of the skin is checked, the deficiency is sometimes supplied by a salutary purging*, or increased discharge by the kidneys; and did these, and similar efforts of the constitution take place more frequently, we should be less subject to diseases: but to account why such efforts are not more frequent, would require too extensive a discussion; I only mention the important fact.

Soon after I engaged in the practice of my profession, I remarked that medicines taken into the stomach were not only disgusting to many in the act of swallowing, but in many cases, uncertain in their operation; and especially in slow disorders; and I was disappointed by my patient's want of perseverance.

This determined me to employ regimen and outward applications as extensively as possible in the cure of diseases.

I only mention this circumstance to shew that having studied these means more intensely, and applied them more frequently, than

* Hence I have often seen very good effects from taking a table spoonful of Glauber Salts dissolved in a few spoonfuls of warm water, in the beginning of what is termed a cold, though it may be more properly termed a heat, or fever.

the majority (perhaps any) of my brethren, I am better qualified to give some useful advice on this very important subject, which I shall do after I have offered a remark or two on B's case.

It is highly probable, that the fatal issue of her disease, as that of many thousands more, who have sunk under consumption, proceeded from her neglecting to apply for medical assistance, instead of relying on the advice of ignorant gossips, each of whom recommended, perhaps, an *infallible* remedy; whereas medical men know that they cannot give an absolute assurance of being able to cure a cut finger.

What effect might have resulted from the adoption of my plan earlier, or a steady perseverance in it longer, I do not pretend to determine; but, fatal as the disease is, after it has arrived to a certain stage, yet I am well assured that many might be saved, if not neglected or mismanaged in the beginning.

Convinced of this most important truth, I deemed it to be my duty to depart in some degree from my plan, by writing this Chapter.

When a person is in that state of beginning disease, which is termed "*catching cold*," it is

not easy for the most judicious Physician to determine upon what part of the body its force may fall, or how it will end. I shall confine myself to that most frequent, and most dangerous effect, a catarrhal defluxion and cough, which may end in a violent and suddenly fatal inflammation of the lungs, or in a more slow, but not less certainly fatal consumption.

How do young persons generally manage themselves under these circumstances? They go on to eat, drink, and live in every respect as usual, or if they have any parties of pleasure to partake, or visits to make (especially the young men) they do not abstain, unless the attack is very severe, and thereby becomes a salutary warning and restraint.

But prudent precaution requires a different conduct. If the indisposition be but slight, the patient may, for the first twenty-four, or even thirty-six hours safely trust to the following regulations, if rightly complied with.

1st. Abstain from all animal food, even broths or soups, and strong drinks, and use moderately warm and thin water gruel or panada in frequent and pretty large draughts, and lie in bed some hours later than usual, applying

applying a jar or bottle of warm water to the feet, and one to each side, and by keeping quiet, and excluding light, endeavour to promote a few hours sleep, and gentle sweat.

Connected with this subject are some remarks made Page 74, 75 and 84, and if, after an hour, sleep does not come on, I have advised twenty drops of Laudanum; but in the present instance it may be omitted if the patient be costive, have head ache, or oppression on the breast, until these symptoms be removed by proper means directed by the medical man.

Before the patient gets out of bed, let the warm bath, Page 84, be prepared and used for an hour or more, and if any moisture appear from its use, plenty of warm drink, and the following steam; and it will be most prudent to return to bed again, till the evening, when he should use the bath, drinks and steam as before.

The steam consists of about half a pint (or of a Scotch mutchkin) of hot water, and two table spoonfuls of vinegar, put into a tea-pot, and the steam drawn in with the breath, either by the mouth of the pot, or the spout, so long as he feels its taste in the mouth, and gentle

warmth

warmth in the breast. When it cools, put the pot and liquor into a vessel of boiling water, till it is warmed again, and thus use it often, even in bed, and when using the bath, and at any other time, so as not to interrupt sleep: it must not be used, so as to be disagreeably warm in the throat or breast. Simple and perfectly inoffensive as the steam, bathing the legs, and the low diet are, when used in the beginning, and persevered in for two or three days, they have according to my experience, rescued many from diseases which had a threatening aspect, and might have ended fatally.

In the course of this Treatise, I have more than once cautioned the reader against delaying to call in medical assistance: if therefore in the present case I have supposed, the simple means, with the use of a flannel waistcoat next the body (only till the effects of the cold are quite worn off) the patients after twenty-four or thirty-six hours continue hot and feverish, with severe dry cough, and fixed pain of the side or breast, they will require bleeding and other evacuations, under medical directions.

But notwithstanding the use of more powerful means, I still earnestly recommend the
 continuance

continuance of the simple means just advised, as very useful assistants, as I have experienced for fifty years: and surely no medical man, of a liberal mind, will object to the adoption of any plan so strenuously recommended on long experience, and supported by strict analogy: whereas a remedy of powerful and, therefore, hazardous operation, should certainly be adopted with caution and jealousy, unless the veracity of the recommender be unimpeachable.

CHAP. IX.

On the Art of Mending Health.

Five times I've purged, but I'm sorry to tell you
I find the same gnawing and wind in my belly.

Best Guide

THE preceding Chapters are employed in laying down regulations for the preservation of health; or, what is nearly the same thing, the prevention of diseases: for, where health ends, disease begins; though the progress

gress from one to the other is sometimes very sudden, at other times, more slow.

The approaches of a disease may be sometimes happily arrested or stopped, and health restored; and I have in the former Chapters pointed out the most simple and safe means for that purpose; but I must here caution the reader against trusting to these means too far; but if they do not very soon produce the expected effect, or if the disease come on with violence, not a minute should be lost, but medical assistance employed; for it is always more safe to err on the side of precaution than of delay, as I have too often experienced.

It is a very mistaken opinion that we can support or amend health by any other means than by regimen; for this were to suppose that health may be insured, by the same means which remove diseases.

In my youth, I remember it to have been a common practice in this part of the kingdom, for crafty knaves to discipline whole Parishes, every spring and fall, by bleeding, purging, and giving them diet drinks.

What success attended this practice, so indiscriminately employed, on every constitution, and to prevent *all* diseases, I do not remember;

member ; but it is probable that the bills of mortality were not thereby lessened.

In England, the *quacks*, not less ignorant or knavish than the old Scottish Gardeners, have benefited by the vulgar prepossessions, and have introduced Anderson's and James's Pills, Daffey's Elixir, and other purgatives, and supposed sweetners of the blood, as preventive and infallible remedies ; which most good housewives closet up as carefully, as the Lady Bountiful's of the last age used to lock up their strong cordial waters ; and perhaps for purposes not more beneficial, or rather less pernicious.

But I deem it to be my indispensable duty, earnestly to warn my readers against this very injurious, and indeed dangerous practice ; especially as it has been countenanced, and even recommended, by some medical men. I shall here, therefore, very briefly give the issue of three cases which now occur to my recollection, out of many more which, no doubt, have fallen under my notice, of the dangerous consequences of tampering with health ; for the purpose of preventing disease.

An intimate friend, in good health, rather disposed to be corpulent, and very anxious not only to preserve health, but to prolong
life ;

life; without consulting me, entered upon a course of purgatives, which brought on a low fever which destroyed him: it was evident to the other medical men, as well as myself, and indeed he himself was convinced, that his approaching death was the effect of this vile practice.

A lady, daughter of Doctor Cockburn, an eminent Physician, and married to a most respectable gentleman, suspecting she was *bilious*, was confirmed in the opinion by a late *fashionable* Physician, who advised a course of purging salts. Being consulted, I advised her to go to Bath, insisting on her giving up her purges. Her London Physician was consulted, who visited her at Paines' Hill in Surrey, and insisted on a renewal of the purgatives, and an ample use of lemonade; and on the morning of the second day after, when he was again to have visited her and have found her relieved, she died severely convulsed.

Truth is sacred, and ought never to be intentionally violated or distorted: it would therefore be most uncandid for me to imply that a purge was the cause of her death. That her disease proceeded from the former purging, I had no doubt; but I had predicted

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her death, before she took the last purgative, and my brother Doctor her recovery, by the effects of its operation. It will be unnecessary to explain the connection between this case, and the following reflection.

Were the bulk of mankind sufficiently aware of the great reverence due to truth, and speak and act always in consistency with it; much ease, mutual confidence, comfort, and happiness, *even in this life*, would be the result. *God is truth*, and nothing ought to be more strenuously impressed on the minds of young persons, than the love of truth; for I have often remarked, that an habitual departure from it, is the cause, or companion, of other vices.

A Lady went to Bath to consult me. She had long proceeded from weaker to stronger purges, for the purpose of removing costiveness, until she was obliged to take the strongest, even Gamboge Pills; and even these would soon have failed of effect, and a fatal inflammation of the bowels might have ensued. The distress from the want of her daily purgative was so great, that I had much difficulty to persuade her to trust *solely* to the Bath waters in large doses. They so restored her

her stomach and bowels to their former power, that months after she wrote me she had not taken more than once, a mild purge.

These cases are presented as a warning, especially to the delicate, invalid, and sedentary, whose bowels are generally unsteady; and who often labour under some slight indisposition, or imagine they do.

I have frequently been consulted by persons whose bowels have been irregular, and so far as I recollect, I believe I have constantly dissuaded them from the habitual use of purgatives; and have sometimes mentioned an expedient suggested by the celebrated Philosopher Mr. Locke, *who was a Physician*, which was to make an effort once or twice a-day, and thereby give the bowels a habit of relieving themselves; living chiefly on a vegetable diet, fruits especially, and using the lead exercise, which is an excellent means of strengthening the stomach, bowels and kidneys.

C H A P. X.

On Fashionable Diseases.

" And here we are all bile and spleen,
 " The strangest fish that ere were seen."

Bath Guide.

FASHION, like its companion *luxury*, may be considered as one of those excrescences which are attached to national improvement; and which so far resemble the moss of fruit trees, and the mistletoe of the oak, as not to be always useless, though often very injurious.

When one part of a polished nation is assiduously engaged in cultivating the arts and sciences, another part is not less busily employed in the invention and regulation of our fashions.

As societies advance in civilization, the active mind of man, not contented with the means of gratifying our natural wants, is anxiously employed in creating those that are *artificial*, and inventing the means of indulging them.

The empire of fashion has now become universal; it pervades all ranks and degrees from

from the peer to the footman, and from her ladyship to the abigail; and, as I have hinted in a former Chapter, *luxury* has kept pace with it.

When rational beings neglect to cultivate the understanding, and amend the heart, they necessarily fail to store them with the proper rules of steady and consistent conduct in life. Hence their passions take a frivolous turn, and their purposes are vain and futile. This levity of mind creates a fondness for novelty, they fly from object to object, and from scene to scene; and as their pursuits are unsubstantial, their enjoyments must be unsatisfactory*.

From this reflection on the source of what is termed *fashion*, and of dissipation, its companion, I leave the readers to draw, if they please, some useful inferences, and shall finish this sentence with a brief quotation from one of our poets, who marked the passing scenes of life, with a keen philosophical eye; and who by the wit and humour of his ridicule, strongly reprobates that *rage of fashion*, which with many is predominant through the various periods of life, and intimates that with some it is *unhappily* cherished even at the close

* Keep thy heart with all diligence; for out of it are the issues of life. Prov. iv. 23.

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of it. Alluding to a lady of rank, who painted, when that *unnatural* folly was in fashion; and whom he supposes to be on her death-bed, he makes her address her abigail :

“ And Betty, give this cheek a little red,

“ One would not, sure, be frightful when one’s dead.”

Pope.

I may, I believe, anticipate the observation of a fashionable Lady on what I have now said. “ What does this impertinent grey beard mean : he has attempted to rob us of our dear, gossiping sloop, *tea* ; and where we might reasonably expect to meet with his rules for eating, drinking, and sleeping comfortably, he pops upon us with his saucy remarks upon fashions : but he dare not say there is either *shame* or *sin*, in leading, or following, the fashion.”

With great deference, and some degree of diffidence, I venture to dissent from her Ladyship ; and humbly conceive, that under certain circumstances, it may be both *. But without waiting to prove my proposition

* Whosoever has read the former parts of this work with any degree of attention, will readily confess that a moderate attachment to fashion may be very culpable, inasmuch as it occupies the mind with trifles, and effectually creates a disrelish for subjects of real importance.

example

examples, many of which may be offered; I proceed to convince the Lady that fashion may at least be a *misfortune* of no small magnitude.

“ When, says her Ladyship, I go to Church, or take up a sermon, I am prepared to expect grave instruction, and to be put in mind of my latter end; but is not the old Doctor unseasonable in his *sermons*.” Not so much so as her Ladyship supposes. If she has ever peeped into Mr. Locke on the *Association of Ideas*, she may conceive that as one *train* of them which arises from the contemplation of her elegant new robe, will lead her to think of the next masquerade; so another train of ideas may, with equal propriety, warrant my combining the ideas of health, life, and death, with an essay on regimen; and of suggesting some hints, which ought never to be unseasonable to rational, responsible, and mortal beings.

But to return. Medicine, *Madam*, as well as some other arts, has long been subject to the empire of fashion; it has influenced the great and the opulent in the choice of their Physicians, Surgeons, Apothecaries, Midwives, and even their Nurses and their political parties; but it may not be so obvious how they may be influenced

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ed in the *choice* of their *diseases*. This I shall endeavour to explain. Patients, real or *imaginary*, are generally prompted by curiosity or anxiety, to inquire of their medical guide, "*What is my disorder, Doctor?*" But an explicit answer to the question is not always either convenient or practicable; because the Doctor may be sometimes ignorant of it himself. Instead therefore of entering on a learned disquisition upon the subject, or candidly confessing his ignorance, which would not be consistent with good policy, he gratifies his patient with a general term, which may, or may not, be expressive of the nature of the ailment.

Should the evil exist only in her Ladyship's fancy, it would be an unpardonable violation of propriety and good manners, and contrary to the Doctor's interest and reputation*, to throw out the most distant hint of its cause or nature.

If both patient and Doctor are people of fashion, this circumstance is *alone* sufficient to render the term fashionable; for as people of fashion claim an exclusive privilege of having always something to complain of; so the mu-

* See a case in point. Page 54.

tual communication of their ailments is often the topic of conversation. The imagination frequently suggests a similitude of disorder, though none such really exists, and thus both disease and term soon become completely fashionable: hence drams became fashionable.

In the latter end of the last, and beginning of this century, *spleen*, vapours or hyp, was the fashionable disease.

The *Princess*, afterwards *Queen Anne*, often chagrined and insulted by her brother-in-law, in her former station; and perplexed and harassed by factions in her latter, was frequently subject to depression of spirits: to alleviate this distressing evil, the *courtly* Physicians, after giving it a name, proceeded to prescribe pearl cordial, and Rawleigh's confection.

The royal disease and the remedies, *like the wry neck of another Monarch* *, were, by courtly imitation, adopted by all those who had the least pretension to rank with persons of fashion.

In process of time, however, these fashionable and palatable shop cordials became, by repetition too weak; and many of the patients, tired of the inefficacy, and probably of

* Alexander the Great.

the expence, found a more ready and more powerful substitute in closet cordials, and plain Nantz.

Forty years ago, a treatise on *nervous* diseases was published by my quondam very ingenious and learned preceptor, *Dr. Whytt*, Professor of Physic at Edinburgh. Before the publication of this book, people of fashion had not the least notion that they had *nerves*; but a fashionable Apothecary having cast his eye over the book, and having been often puzzled by the inquiries of his patients concerning the causes and nature of their complaints, derived from thence a lucky hint, and told the next fashionable patient who consulted him, "*Madam, you are nervous,*" the solution was satisfactory, nervous diseases became quite the *ton*, and spleen, vapours and hyp were kicked out of doors.

Some years after this, *Dr. Coe* wrote a treatise on biliary concretions, which turned the tide of fashion: nerves and nervous complaints were almost forgotten, and *bilious* became fashionable. I know a fashionable Doctor who amuses his patients with the Greek term *Dyspepsia*, and *indigestion* may soon supersede bile.

It

It will be proper here to apprise my readers that imaginary diseases are often converted into real ones, and this is the natural consequence of the intimate connection between mind and body; in so much that, as tranquility of mind contributes very much to preserve health of body; so when it is disordered, the other is necessarily affected; and experience teaches us, that there is a strong mutual sympathy between them; and that some of the most inveterate, and even fatal, bodily diseases originate in the mind.

Rage, for instance, and fear, have often killed like a flash of lightening; and a *broken heart* has brought many more to the grave than is generally suspected.

I shall conclude this Chapter with a case which will illustrate my meaning more readily, than a diffuse dissertation.

I have already hinted that there are not a few persons, "*who think fit to be sick by way of amusement, and melancholy to keep up their spirits.*" To such I would recommend a careful perusal of the late ingenious *Mr. Coleman's farce of the Spleen*, especially the character of *Doiley*.

A Tradesman's wife from London consulted

me at Bath. Believing that rude health was very unfashionable, and about three years before, suspecting that *something* ailed her, she sent for her Apothecary to give a name to her *disease*. After undergoing a course of *Doctors*, regular and *irregular*, and of Apothecaries' Drugs, and *quack nostrums*, during that time; she was at length told she was *bilious*, and that she ought to go to Bath.

The only *benefit* this unhappy woman seemed to have derived from her long medical discipline, was a broken constitution from the unnecessary and preposterous use of drugs, a ruinous expence, and a medical jargon, composed of the discordant opinions of her quondam *Doctors*: instead of describing her feelings, that I might form some judgement of her case, she peremptorily told me she was *bilious*.

I told her she was not sick of *bile*, but of her *Doctors* and their physic; and advised her to leave off all medicine but the bath water; a long course of which might be of use.

But instead of continuing it for at least three months, she quitted Bath in three weeks, tired of the experiment, and disgusted with her

her Doctor, who pretended to cure her by water.

Thus it is that wretched hypochondriacs ruin their constitutions, and embitter their lives, by their perpetual anxiety to preserve both; and from an unhappy propensity to try new Doctors and new drugs (for they cannot be termed *remedies*) have thereby contributed very much to encourage the *miscreant* race of quacks.

CHAPTER XII.

*On the Empiricism of Lady and Gentlemen
Doctors.*

Mrs. Hardcastle. Did not I prescribe for you every day, and weep when the receipt was operating?

Tony Lumpkin. Ecod, you had reason to weep, for you have been dosing me ever since I was born. I have gone through every receipt in the *Family Physician*, ten times over; and you have thoughts of coursing me through *Quincy* next spring.

She Stoops to Conquer, Act II.

LADY and Gentlemen Doctors, the former especially, are very numerous in N this

kingdom, as medical men well know; and though we consider them as very respectable coadjutors, and very much superior to those ignorant, venal wretches, termed *quacks*; yet we are apprehensive, that whilst our respectable friends extend their reputation and practice on one hand, and these interloping irregulars press us on the other, we may soon become totally useless. Under this serious alarm, I have, but with *becoming deference*, undertaken the *invidious* task of inquiring into those claims which the ladies have advanced in their character as *Physicians*.

That a *lady* of genius may acquire, by *six hours hard study*, a degree of medical knowledge equal to what a *male dunce*, by the labour of as many years, may attain, it would not be very polite to call in question; I shall rather pass on to consider their avowed motives for assuming the medical character*.

Among our Gothic ancestors women were the chief Physicians, though they were prohi-

* Among the most celebrated of the gentlemen Doctors, I cannot omit the celebrated Philosophers Lord Verulam and Mr. Boyle, and the Reverend Mr. John Wesley, concerning whose merits in their medical character, I shall hereafter make some impartial remarks.

bited from that office by the Greeks. I have already expressed my very favourable opinion of the abilities of my fair sisters, who having from their *ancestors* † a *prescriptive* right to the province of physick; they may also, hereafter, fill the other academical chairs with much credit to themselves; that of *rhetoric* especially.

In the last century, persons of fortune spent much of their time in the country, where the Lady Bountifuls of those days prepared their family drugs, *all infallible*, as taken from *Aristotle's Matter Piece*, *Culpepper's Midwifery*, and *Every Man his own Physician*; which they not only administered to their patients with their own hands, but supplied their other wants.

But fashions are changed; the former Lady Bountifuls are extinct, and though the present race of them are not deficient in benevolent intention; yet they are in assiduity; and the stable boy often intercepts, what the Mistress's kindness intends for the sick.

† We are told in Dr. Henry's History, that even so late as the reigns of Henry VII. and VIII. Ladies were instructed in Physick and Surgery: those medical *students* were of the true *Bountiful* breed, and very much superior to their successors, as I trust, I shall soon evince.

Lady and gentlemen Doctors assign various reasons, why they arrogate to themselves the office of a Physician.

1st. They allege that, whether they *prescribe* for themselves, or for others, they direct nothing but *simple* things which, if they do no good, cannot do any harm.

To this *plausible* allegation it may be answered, that if the disease, for which they *prescribe*, has a dangerous tendency; and there are few diseases which have not in some degree, precious time may be lost by trifling with the disease; and by omitting to use means sufficiently powerful, the season for relief is irretrievably lost, and a slight disease may degenerate into a mortal malady.

In this way, I am convinced that thousands are yearly lost, of which a great proportion die of that fatal *English* malady, *consumption*. Instances of this kind occur daily to Physicians; who have reason to lament that their efforts are unavailing, and their art discredited, in consequence of neglect or mismanagement in the earlier stages of the disease, when there was a moral certainty of danger being prevented by proper management. But that *Physicians* of this description do not
always

always prescribe inoffensive medicines, I would observe, that the little books published by Mr. Boyle, and Mr. Wesley, the latter especially, are not confined to inoffensive prescription, is evident from *Dr. Hawes's* very judicious remarks on the Reverend's medical publication. The most worthy and respectable Mr. Boyle, who had a very general correspondence, being himself without guile, received from various quarters, and *too implicitly* published in his book of receipts, a variety of prescriptions; and patronized the stroaking impostor *Greatrix*. It must indeed astonish any man who has the least pretension to medical knowledge, to observe the unmerited and absurd encomiums bestowed upon mere trifles in that little book of Mr. Boyle's. Mr. Wesley's farrago was still more reprehensible; because there was a most blameable want of caution, in recommending some of the most powerful and dangerous drugs in destructive doses. I therefore believe and trust that none of these prescriptions had ever been administered under the eye of these good men; otherwise it was impossible they could have recommended some of them, because of their total inefficacy; or others, from

the great danger; if not fatal effects, of their operation.

edly. As an apology for keeping closet medicines, and among those, sometimes an assortment of *quack nostrums*, it has been alleged, that beside its being unsafe to trust to the drugs of country Apothecaries, it is proper to have them put up in London; and that Apothecaries swell their extravagant bills, by trifling with the patient's ailment. When I have been called to a country patient, the medical magazine has sometimes been produced; and I have been requested to choose what was suitable, because no Apothecary was employed. But I always disapproved of the practice; and advised, that if they would use their own medicines, they should employ a neighbouring Apothecary at an annual salary to dispense them in slight cases; and gently hinted, that the *Doctor* might be *almost* as good a judge of the case as her ladyship; or at least might be taken into consultation to determine whether and when it might be right to call in the *Physician*, before it was too late.

As to the allegations, of the selfishness of some Apothecaries, and the badness of their drugs,

drugs, a regard to truth will not permit me to assert that they are totally unfounded; but I hope, and believe, that they are very rare.

3dly. The high fees of Physicians have also been complained of, and it has been alleged, that in prescribing, the Doctor consulted the Apothecaries' emolument, more than the patient's benefit.

That the Physician's fees in Great Britain are as much too great, as they are too low on the continent of Europe, I have ever been of opinion; but this is partly owing to the absurd manner in which the different branches of the medical profession are blended and confounded in this kingdom; whereas, in all other parts of Europe I have visited, the Physician, Surgeon and Apothecary are strictly confined to their proper departments, and quacks are prohibited, and severely punished.

In this kingdom the Physician is rarely called, except by persons of high rank, and very large fortunes, until the patient's case be almost desperate, or entirely so; and as too many think the Physician's fee a very unnecessary article of expenditure, he is often told that he shall be sent for when wanted, or consulted at a distance; without trusting the
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times of his attendance to his own judgement and integrity *. Thus he is often called in as a skreen to the Apothecary, and a sanction to the relations; the latter of whom satisfy themselves that, if the patient die, all has been done that could be done; whereas the Doctor often knows that he has been called *when nothing could be done.*

Hence it is that the foreign Physicians, notwithstanding their small fees; having liberty to attend as often as they please, are, in point of emolument, on a par with ours; and certainly, discharge their duty with much more satisfaction and success.

As to the latter part of the third charge, viz. that the Physician prescribes more for the Apothecary than the patient; I do most solemnly declare that I ever disdained the practice, as dishonest and dishonourable; and have even repelled such a hint with due in-

* Of this selfish, illiberal, sordid disposition I have met with many instances. The Clergyman of a country parish in Hampshire, desired I would call upon him, and he conducted me to a Farmer who was ill, but refused to consult me. When the Reverend Doctor had exhausted all his eloquence in vain, the son succeeded by remarking, "Psha, psha, fader, hae the Doctor, dinna let us lose the sheep for a haporth of tar."

dignation:

dignation: but when the reasonable profits from his drugs did not compensate for the Apothecary's trouble in attendance, I have advised the patient to make a present; and I here recommend the same act of justice to my readers.

Before I quitted practice, it had become not unfrequent for Apothecaries' to lump their bills, when few medicines had been given: I always set my face against the imposition. It is equally illiberal in the medical man, of whatever rank or denomination he may be, to decline making any charge, for the sordid purpose of taxing the generosity of his patient.

There are several reasons to be assigned why, in this kingdom, the fees of Physicians are so high. Excepting a very few, who have too much employment to do their numerous patients sufficient justice, the major part are rarely called in until it be too late, and rather to *save* appearances than to *save* the patient. Thus many years elapse, before the emoluments of his profession are more than (if equal to) sufficient to support a Physician in the rank of a gentleman. If in process of time, his employment shall become extensive
and

and profitable, he is willing to compensate for his former loss of time, and to procure a decent independency, and a provision for his family: but that the profession is not lucrative is evident from the small number of Physicians who acquire large fortunes.

Fees ought certainly to be adapted to the abilities of the patients, and other circumstances; and a man of honour and probity will distinguish those circumstances wherein he ought to relax in the article of fees.

Men of fortune, high spirit, and great generosity, are very much disposed so to gratify the Physician, as, if his disposition be not fordid, he will not accept of; and yet it is a very difficult task to refuse on such an occasion without giving offence.

On the other hand, there are many whose circumstances, when compared with their station of life, enable them to do that justice to the Physician, which their narrow spirits incline them to deny him; such persons do not deserve to be treated with any degree of delicacy. Some persons of a valetudinary habit have acquired such an unlucky bias of mind as never to be satisfied without the attendance of the Doctor, and a constant course of medicine.

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cine; an honest man will avoid availing himself of this unhappy propensity, and discourage it as much as possible.

Another case has frequently occurred to me, viz. that of persons who, with very limited incomes, are obliged to support a genteel appearance (among whom I wish I were not obliged to rank a set of men truly respectable by their learning, and *sacred* function) who may often want the Physician, though not always able to gratify him in a manner corresponding to their inclination, or to established custom. Under such circumstances, a Physician of a liberal turn of mind will fall upon such methods of accommodating his demands to the situation of his patients, as shall not hurt the delicacy of persons, whose feelings, and sense of propriety, are generally in proportion to their education.

These remarks are offered to the reader from an earnest desire of establishing a firm and friendly confidence between a very useful order of men, and the *liberal* part of the public, which will redound very much to the ease, comfort and interest of both. The late celebrated *Dr. Johnson*, who, from a series of ill health, had frequent occasions of experiencing

perienicing the comfort to be derived from the skill, assiduity, and *friendship* of medical men, has done the profession ample justice; and I, having for some years retired from the lucrative part of my profession, though not entirely from the gratuitous practice of it, do unfeignedly declare, that in no order of men are there to be found more numerous instances of disinterestedness and liberality, than among the Physicians of Great Britain.

It is of great importance to add one or two observations more on this interesting subject.

As the powers of the mind are generally weakened by disease, patients are very apt to be irresolute and peevish, if their expectations of speedy relief are disappointed; and become suspicious either of the skill, or attention, of the medical man.

When health, and even life, are at stake, too much care cannot be taken in the choice of medical men; but having made the choice, they should be entirely confided in; strictly and implicitly adhering to their directions in every circumstance that relates to the case: many lives have been lost by neglecting this golden rule. If the case should become more
urgent

urgent, a conscientious man will of his own accord propose farther assistance in due time; and the person he recommends ought, in general, to be preferred, to avoid untoward consequences from opposition, or disagreement, in opinion.

There are officious persons too often about the sick *, who do much mischief; either by advising other means, of the good effects of which they pretend to have had experience; or in recommending a favourite medical man. But such interpositions ought never to be countenanced, they may be hazardous, and have been fatal.

Another reason assigned by my respectable *sisters* is, that they consult *Dr. Buchan's Domestic Medicine*. The Doctor is a fellow of the same College with myself, and I doubt not is a skilful Physician; and I believe that book might be of some use to young Apothecaries as a me-

* Of this species of *medicasters* there are various kinds and degrees, from the Gentleman and Lady Doctors, who have studied *Buchan's Domestic Medicine*, or some other *precious Magazine* of medical knowledge, down to the old Nurse, who can make a shift to spell a recipe in an English Dispensatory: the intentions of all these good folks may be very benevolent; but their advice may be followed by unfortunate effects.

O

morandum;

morandum; nor have I any great objection to the good lady of the family amusing herself with an occasional inspection of this compilation, if she be not an imaginary or real invalid; but I must most seriously protest against their adopting it as a guide in their family practice; and I trust the following reasons will be admitted as conclusive.

1st. *Physic* as it is commonly termed, or the art of medicine, is both a science, and an art, of prodigious extent; for beside a knowledge of the dead languages, geometry, and natural and experimental philosophy, which are merely introductions, as branches of general learning; the following are essential branches of the science, viz. *Anatomy*, or an intimate knowledge of the human body, and even of some other animals whose structure resembles ours: *Physiology*, or an acquaintance with the uses and offices of the different organs or parts: *Pathology*, which considers the general nature of disease: *Nosology*, which comprehends the different kinds and varieties of particular diseases, of which *Dr. de Sauvages* has enumerated near two thousand, most of which require some difference in the method of cure, according to age, sex, temperament,

mode

mode, of life, season, climate, symptoms and various other circumstances; otherwise this minute division would have been superfluous and absurd: *Chemistry*, or the art of decomposing bodies, especially by means of fire; a very curious and extensive study, not merely in medicine, but in improving various arts and manufactures: *Botany*, or the knowledge of those plants, trees, &c. which are, or may be hereafter, used as remedies: and *Pharmacy*, or the manner of preparing and compounding medicines.

It may, however, be alleged, that I have ostentatiously given a long catalogue of requisites to add importance to my profession: but though I disdain the arts of imposition and falsehood; yet if her Ladyship has a learned husband or friend, though not a medical man, a very slight examination will induce him to confess that I have not exaggerated; and that these branches are necessary to practise our art with safety and success.

2dly. It may justly be presumed, that the Doctor, before he published this popular parlour-window volume, was possessed of all these branches of knowledge, and that it also contains the result of his previous education, and

of his personal experience; neither of which he has, or could, in that work, or in many volumes, communicate to his readers; and therefore were any of them to be ill, they would, I am sure, much rather consult the Doctor than his book; because his head must necessarily contain much more knowledge than that book could contain or convey.

3dly. Let us suppose that the Doctor has described the different kinds of fever, with all the accuracy in his power; yet every Physician knows, that no description of a disease will enable him, with all his general knowledge, to understand the case by report, so well as by personal examination; because no language can describe various very essential circumstances respecting the pulse, the countenance, the eye, the degree of heat, the feelings, &c. hence it is that the Physician ought to visit his patient often, that he may himself mark the sudden and frequent changes produced in the symptoms; or from the effect of the remedies. But can the Lady Doctor conduct such a case, when the Physician himself would often be puzzled, perplexed, and uncertain, what was to be done. A strong case

has, however, arisen in the history of medicine, is

is here supposed ; but it is applicable, in some degree, to every other.

4th. But should the Lady be still of opinion that the Domestic Medicine is an *infallible* guide, it certainly was more than the Doctor was, when he published it; otherwise, of the many hundreds of medical books published since the days of Hippocrates to this time, it is the only one that can be deemed so; and if the Doctor be an honest man, he must long since have retired from a profession, which, by his *ingenuity*, he had rendered unnecessary; but it will be found, that notwithstanding the *infallible* guide he has given to the world, he is still visiting his patients, and taking his fees, without compunction.

Tissot's Avis au Peuple, was many years ago published on the same plan, in Switzerland; but there it was of some use, where there are very few medical men, and those very remote from each other; but in this country, where, of all denominations, *they are as plenty as blackberries*; this book rarely has had any other effect, than to perplex the Lady students, and eventually create more work for the Apothecary, or perhaps for the Physician; and as always happens in ill managed cases, at more

hazard and expence than if they had been originally consulted.

5thly. The old adage; that, "*a little knowledge is a dangerous thing*," in no respect is so applicable, as in our art; and I firmly aver, that from no book or books did any person, *not of the profession*, ever attain a competent knowledge, so as to act medically, with safety; I therefore offer this serious and urgent admonition, that as health and life are at stake, my worthy country-women would quit this dangerous medical department, and confine themselves *solely* to the amiable and most worthy office of exercising their humanity and goodness, in taking care that the sick be regularly supplied with foods or medicine, as directed by the medical men, and thereby avoid the hazard of committing *a breach of the sixth commandment*.

There is a circumstance which humanity, and a sense of duty, compel me to recommend to the very serious consideration of my very respectable sisters. I have known some medical men who had a habit of announcing great danger, in almost every case of which they had the direction. Without enumerating the causes or motives for this conduct
which

which may not be very creditable either to their judgement, or their candour; it is my advice that other assistance be called in.

But I had much more urgent motives for the following remark. When a medical man talks of danger, mercenary nurses, and servile attendants are generally apt to despair of recovery, and become careless, and negligent in their attention to the sick; whilst the intelligent, superintending friend will see the propriety of redoubling their own diligence, and that of the assistants. For I have known many instances of unexpected and surprising recoveries, especially from fevers; more owing to the patient assiduity of attendants, than to the efficacy of medicine; and I suspect that, on the other hand, many have been lost by want of proper regimen and nursing.

The distresses and accumulated evils, which generally accompany disease, are so manifold and great, that in no respect can humanity and benevolence be manifested more properly, than by ministering to the ease, the accommodation and the restoration of the sick. So long as they retain their senses, they are able to suggest their wants, which ought to be, in general, gratified, as they are often salutary
calls

calls of nature: but when, by increase of disease and of danger, they fall into a delirious or an insensible state, they become the immediate objects of pity and unceasing care. But even should the case become desperate, it is certainly an indispensable duty to alleviate the distresses of approaching death by every means in our power. Some persons retain their senses to the last, and die without struggle, or apparent bodily distress: but I believe the last hours of dying persons are more frequently passed in anguish, either from pain, or oppressive breathing, or both combined. In such cases, I do, from experience, earnestly recommend that the mouth and throat be frequently moistened by some warm softening drink, even when it is doubtful whether it is swallowed; but when the anxiety is great, a few drops of Laudanum, or a tea spoonful or two of Syrup of Poppies repeated may mitigate this distressful symptom.

CHAP.

C H A P. XIII.

On EMPIRICISM, or QUACKERY.

On Quackery and Quacks.

Thus puffing Quacks some caitiff wretch procure
To swear the pill, or drop, has wrought a cure.

GOLDSMITH.

MORE than twenty years ago, a very respectable and amiable woman, the wife of an intimate friend of mine, having been destroyed by the gross ignorance of one *Myersback*, a German quack, I was induced, partly from resentment, partly from a sense of duty to the public, to make some remarks on this miscreant race. I therefore subjoin from the third edition of a Treatise published many years ago, some extracts, to testify, at the close of a long life, against these pests of society, under the following heads. § 1st. The origin of quackery: § 2d. Their being totally unqualified for the practice of physic in any of its branches. § 3d. Shews how they have generally obtained their nostrums. § 4th. The dangerous

dangerous consequences of using them. And § 5th. The punishment to which quacks are still liable by law.

I have therefore subjoined this Chapter, under a firm conviction that I shall thereby add to the utility of this Essay on Regimen, by warning the intelligent reader against the insolent pretensions of those ignorant men to the confidence of the public: for it would be vain for the regular Physician to prescribe regimen, if the weak credulity, even of persons of understanding, disposes them to be duped by these illiterate knaves to counteract it, an instance of which, I have given Page xxiii of this Preface.

As the latest edition of my former Treatise was published many years ago, most of the quacks of that day are since defunct, and the memory of their nostrums with them: has the public benefited by the exchange of new epithets of M. D, or old nostrums under new titles, palmed upon it? by no means. I formerly, at some expence and much trouble, traced and exposed these fellows, and published their *infallible* remedies: of the present race of these vagrants, I know little except from their Newspaper puffs; but verily believe that
neither

neither they, nor their nostrums are improved.

§ 1. *On the Origin of Quackery.*

THE term *Empiricism* is derived from a Greek word which signifies *experience*, the foundation of all science, especially of physic.

There was an ancient sect of physicians who were termed *Empirics*, in contradistinction to the *Dogmatists*; but there is a most essential difference between those *ancient sages* and our *modern quacks*; for the former availed themselves of accurate philosophical *analogy* founded on experience; whereas the latter are so little accustomed to any kind of reasoning, that they are generally destitute of common sense.

Ancient mythology represents *Æsculapius*, the God of Physic, as having three daughters, *HYGEIA*, *JASO*, and *PANACEA*; that is, health, cure, and universal remedy. Ignorant of those philosophical principles by which the two first are regulated, the quacks of all ages, unqualified to loosen the gordian

dian knot of science, were determined to cut it, and have therefore attached themselves solely to the youngest daughter of the God; and for this reason all their remedies are universal and *infallible*. This mode of catching the eel of medical science by the tail is exceedingly convenient; for it neither requires natural talents, nor acquired knowledge; gross ignorance, consummate impudence, and a total want of principle, being the only indispensable requisites for constituting a quack.

The origin of quackery is very ancient; for we find them ridiculed by an ancient Greek poet *.

It would be an unnecessary, and indeed a disgusting task, to trace empiricism from the earliest ages to the present time. I have already remarked, that though there was an ancient sect of physicians termed empyrics, yet this term was understood in a very different sense from that of quack in our language; the

* The celebrated dramatic poet, *Aristophanes*, terms water casters, *οκαιοφρυγοι*, a term which implies something more indelicate than the English word. MEYERSBACK, having examined a patient of mine who was deeply consumptive, declared that the disease was in the kidneys and *sweet bread*!

former

former being only applied to distinguish one sect of regular physicians from another.

The earliest source of quackery seems to have been an opinion entertained by the vulgar, and perhaps not very strenuously discouraged by physicians, that there was something mysterious and supernatural in the medical art. Hence the idea that the cure of diseases was often effected by magical powers and astral influences; so that in the ages of barbarism, priests, soothsayers, astrologers, and fortune-tellers, laid their claims to medical knowledge and practice.

§ 2. *Their being totally unqualified for the practice of physic.*

I SHALL proceed to shew, that from the former occupations of many of those quacks, it was impossible they could have any medical knowledge, unless they acquired it by miraculous inspiration, to which indeed only one of the present tribe has set up any pretension*.

* DR. DE LOUTHERBERG: He was a celebrated scene painter, about ten years ago became a soothsaying Doctor; but not succeeding in his new profession, has returned to scene painting.

P

Whilst

Whilst itinerant mountebanks were in fashion; though the breed is almost extinct in this country; the merry-andrew generally succeeded his master, and from tumbler and buffoon was exalted to the dignity of doctor; when in the velvet coat and tie-wig he drew teeth, cut hare-lips, and dispensed his infallible remedies, *solely* for the benefit of his fellow subjects.

Several of those *respectable* gentlemen became afterwards resident doctors, especially in London; and to some of them, and their no less respectable successors, the public was for some time indebted for some of our most celebrated nostrums.

But many of those empirical gentlemen had not even the advantages of a mountebank education (for some of *them* were tolerable surgeons, especially the famous GREEN;) for the greater part of the present race are totally destitute of any kind of education.

With respect to the employments of those people before they commenced nostrum-mongers:—The celebrated Dr. DEE, and his companion KELLY, pretended to frequent communication with demons, and the angels Michael, Raphael, Gabriel, and Uriel, the

the latter of whom not only communicated to them the philosopher's stone, but infallible remedies for the cure of diseases.

Notwithstanding the nostrum for making gold, DEE lived and died in great poverty. The angel's prescription for the cure of his wife was a very curious one: it consisted of a cock pheasant, pounded alive in a mortar, with amber, turpentine, and wine.

To the disgrace of literature and science, the works of this crazy enthusiast were published, with a long prefatory vindication, by MERIC CAUSABON, D. D.

The celebrated WARD, whose remedies are now neglected, because they are known, was a *footman*, and during his attendance on his master on the continent, obtained his nostrums from the monks, who are almost all quacks: he was however a man of some genius and education, and very much superior to the present race of quacks.

ROCK had been a porter; as was WALKER, the vender of the famous Jesuits drops.

The celebrated eléctrico-magnetical GRAHAM, who lately made such a noise in this credulous nation, exhibited on a mountebank

stage in *America*; and, it is probable, served previously in the office of zany.

MEYERSBACH *, who, availing himself of the credulity and cullibility of the good people of this kingdom, acquired a fortune equal to that of a *German* prince, offered himself as a *rough-rider* to a riding-house in London, but being rejected, commenced doctor.

TURLINGTON was a broken master of a ship.

One FREEMAN, who annexed M. D. to his name, was a journeyman blacksmith, and had returned from one of our colonies, where, as an indented servant he was employed to shoe and bleed horses †.

I remember

* The ignorance and effrontery of this fellow was properly exposed by Dr. LETTSOM.

† This fellow, the counter part of his brother LAST, assumed the title of M. D. and has published strictures on the first edition of this work. The author is very much disposed to pay such a degree of respect to every candid and liberal criticism, as either to adopt the correction, or assign his reasons for adhering to his own opinions; but his friends have insisted that his antagonist is totally unworthy of notice or reply; alleging, "that his criticism favours much more
"of the *Blacksmith's shop* than of the lamp, that it is im-
"possible any University could, *after due examinations*, as

" this

I remember two fellows in Hampshire, who gathered and dispensed their drugs under astral influences, one of them a *weaver*, the other a *cobler*, who being too idle to follow their employments, found their account in becoming doctors: many more instances might be added.

Some of these nostrum-mongers have been appendages to the profession; and broken

"this man asserts, have granted him a medical degree; and
 "that his attack upon the author, whether critical or personal, manifests so much gross ignorance and flagrant
 "falsehood, that in the opinion of every man of common
 "sense, he must be deemed to be absolutely *felo de se*."

The present professors of medicine in the University of Aberdeen have declared, that no such person as *Stephen Freeman* has been graduated by them; and therefore there is just ground to believe that this illiterate quack has arrogated to himself a title to which he has no claim.

The authors of the Critical Review seem to give credit to this man's assertion, that his family was *not* subsisted by a parish at Antigua: unimportant as the fact may be to the public, the author of the Medical Cautions, jealous of his reputation as a man of candour and truth, is permitted by a gentleman of rank of that country, now in England, to assert the fact; and he having been a member of the vestry of that parish by which these people were long supported, will, if it be necessary, personally authenticate the truth of the allegation. This man died, I believe, of a confirmed pox.

apothecaries and chemists have quitted their proper callings for this idle trade.

Dr. JAMES, finding that book-making was a losing business, derived more advantage in vending his celebrated powder and analeptic pills.

Sir JOHN HILL, also a voluminous author, had been a woollen-draper, but afterwards commenced doctor, and dispensed his tinctures and essences: but HILL was a man of some learning and genius; and indefatigable in his botanical pursuits; and all his quack remedies were at least inoffensive, though he certainly possessed more medical knowledge than the whole race of quacks put together.

NORTON acquired a considerable fortune by his Maredant's drops*.

The newspaper's, some years ago, announced the death of one of those doctors, named SCOT who had been much celebrated. This man who could not procure bread as an apothecary might soon have realized a large fortune as quack. Availing himself, very artfully, of

* The active and enterprising spirit of the other sex has produced several female adventurers in this line, who at least, as great proficient as their brethren, in the art of puffing off their nostrums.

fashionable prejudices, and in order that his pills might be adapted to all the fashionable diseases, he wrote a pamphlet to prove that nervous and bilious diseases were intimately connected with gout and with each other. As some sort of reasoning and argument is generally expected in medical dissertations, he pilfered, without acknowledgement, an idea started thirty years ago, by Dr. SHEBBEARE, viz. that the primary cause of all diseases proceeds from excess or defect of the electric fire; the novelty and *verity* of which could not fail to recommend it to his fashionable readers. Successors, however, to this celebrated gout doctor, have started up like mushrooms; and, like him, will probably soon *rot* into oblivion.

§ 3. *How*

§ 3. *How QUACKS have obtained their Nostrums, and the Apologies used for employing them.*

Non tamen telis vulnerat ista argyrtarum colluvies, sed Theriaca quadam magis pernicioſa: Non pyrio, ſed pulvere nescio quo exotico: Non globulis plumbeis, ſed pilulis æque lethalibus interfecit.

Dr. GARTH's *Orat. Harveyana.*

IT comes next to be conſidered, from what ſources theſe very reſpectable doctors have derived their remedies; for of medical knowledge, WARD, JAMES, and HILL excepted, none of them poſſeſſed an atom; nor indeed had they capacity to attain it; being as ignorant of every kind of learning or ſcience as any old nurſe in the kingdom, as is evident from the nature and degree of their former employments.

When chemistry began to be cultivated in Germany, many chemical remedies were diſcovered and adopted in regular practice: the empirics however, having pilfered ſome of the moſt powerful from the regulars, ſold them as noſtrums; and *Paracelfus, Van Helmont*, and other quacks, by their vain and inſolent

solent boastings, contributed very much to the extension of the evil.

Paracelsus boasted that his *Elixir Proprietatis* would prolong life to any period beyond the ordinary age of man; yet he died at the age of thirty-four. Some alchemists pretended that certain remedies would even renovate the body, and restore old age to all the vigour of youth; a pretence not more ridiculous than that of modern quacks, who, by their infallible specifics, undertake to cure incurable diseases. Though these nostrum-mongers are not possessed of the *aurum potabile* of the celebrated Dr. ANTHONY, a Cambridge doctor of the last century, they are sufficiently conversant in the art of transmuting national folly and credulity into *solid* gold.

For many ages all medical knowledge was conveyed in the dead languages only, a few books excepted, written by Arabian physicians in their native tongue; and I may venture to assert, that the translation of those works into modern languages, especially the dispensatories of the different colleges of physicians, has contributed exceedingly to the encouragement of quackery; for from that source the most ignorant and worthless members

bers of the community, having acquired a very superficial knowledge of the most powerful remedies, found a more ready resource for supplying their necessities, and even attaining affluence, by vending them as infallible nostrums, than by following their proper vocations, of astrologers, almanack-makers, taylors, coblers, weavers, *carpenters, coopers, farriers, porters, and footmen.*

As witches and conjurers were wont to rob the dead of their fat, marrow, &c. for the purpose of incantations, some of them who undertook the cure of diseases used the same extraordinary ingredients as charms and remedies; and hence they obtained a place in the prescriptions of the quacks; and as superstition always bears a due proportion to ignorance, those who are so fond of swallowing quack nostrums, know not but they may be compounded of the same exquisite ingredients: from a patent prescription of Low-THER's nervous powder, it appears that human bone is one of the ingredients.

That these men, at least most of them, have pilfered their nostrums from regular practice, admits of the clearest proof. The specifications of some of the most powerful of those
nostrums,

nostrums, are to be found in the patent office; to which any person may have recourse on paying the fees; and most of the others have been analysed, and their composition discovered.

Another artifice employed by those pests of society, is to attribute their nostrums to some celebrated physician after his decease; and the names of FOTHERGILL *, HUNTER, and SOLANDER, have been prostituted to those knavish purposes.

It is now well known, that WARD's medicines, except his paste, which is a most absurd composition, had long been in regular practice before he adopted them; that his white drop is a solution of sublimate; his red drop is a stronger antimonial wine than HUXHAM's, or that of the dispensatories; and his purging powder, jalap and cremor tartar.

TURLINGTON's *Balsam* is the Traumatic balsam of the shops. NORTON's *Drops* are a disguised solution of the sublimate mercury,

* FREEMAN, fearing a detection of his impudent imposition of a remedy prescribed by this celebrated physician, has changed the name to FOTHERGELL; whereas no such medical man ever existed.

which

which was recommended by Baron VAN SWIETEN, physician to the late *Empress* of Germany. DAFFY'S *Elixir*, is the tincture of senna of the shops. ANDERSON'S *Pills* are aloes with oil of anniseed. SPEEDIMAN'S *Pills*, extract of camomile, aloes, and one or two other trifling ingredients. THICKNESSE'S, and, it is supposed, BARRETT'S *Pills* are extract of hemlock and wolf's bane. LOWTHER'S *Nervous Powder* is a farrago of nine or ten insignificant ingredients, one of which is human skull; the most powerful of them is the black hellebore. SROUGHTON'S *Drops* are the stomachic tincture of the shops. GODFREY'S *Cordial*, an infusion of saffras, syrup, and opium. *Beaume de Vie* consists of aloes, rhubarb, and salt of tartar, with a large proportion of liquorice juice to disguise the other ingredients. CHITTICK'S nostrum is nothing more than soap lees. *Poudre Unique* is a combination of mercury and antimony: and NORRIS'S and SPILSBURY'S *Drops* are only the common antimonial wine disguised.

VELNO'S *Vegetable Syrup* is not vended by patent, but is found on analysis to be a preparation of sublimate mercury combined with mucilage

mucilage of gum arabic, honey, and common syrup. The title therefore is an imposition.

The celebrated *Ormskirk* medicine was formerly called *Palmarius's* powder, from the physician who first prescribed it; but the prescription is not here inserted: because it has been found to be totally ineffectual for the cure of the bite of mad animals, and therefore the discovery of the *Ormskirk* composition might lead those persons who rely upon it into a fatal error.

In short, there are none of these nostrums that have not been analysed by skilful chemists; and, independent of some trivial additions, all those of any power (a few trifling tinctures of vegetables, those of *HILL* particularly, excepted) are compositions of mercury, antimony, or opium.

There is another species of empiricism which merits notice, as very bad consequences have arisen from it.

The celebrated *Mr. BOYLE*, who, though an eminent philosopher, had adopted an error prevalent even among the medical men of that day; viz. that remedies had a specific power, by which, independent of the general laws by which a cause produces a certain
 Q effect,

effect, a particular drug acted by a kind of elective attraction. Thus, *e. g.* one purge carried off bile or choler, another discharged phlegm, and so on, leaving every other humour undisturbed, but that to which it was adapted.

From a vague, and totally unfounded analogy, the reasoning was extended to the power of particular remedies to cure certain diseases absolutely and infallibly. This great and good man, with the best intentions, contributed very much to encourage empirical practice, by publishing many prescriptions for infallible remedies, communicated to him by a variety of persons, who, either from ignorance or design, vouched for their efficacy.

A very respectable clergyman *, some years ago, published a pamphlet on the same plan, in which he has given many prescriptions which are dangerous, not only from their nature, but from the doses in which they are directed to be taken; and it is very much to be doubted whether this truly good man may have saved more souls by his doctrine, or destroyed more lives by his remedies; nor

* Rev. JOHN WESLEY.

can any man who has a just pretension to medical knowledge look into those two publications, without being struck with horror at the injudicious use which must often be made of those edged tools: there is also a publication under the name of Dr. MARIOTTE, against which apothecaries ought to be particularly cautious, as a practical guide.

It would be a tedious and unprofitable task to enter into a more explicit detail of nostrum-mongers and their remedies; I have however taken notice of some of the principal; and would add moreover, that as these quack medicines are sold to retail dealers, some of them may remain on their hands for years until they are totally spoiled, and yet they do not scruple to sell them, ignorant or regardless as they are, whether they are sound or not:—an instance of which occurred lately to a gentleman who purchased a quack remedy.

There was a time when physicians deemed it inconsistent with their dignity to consent to the administration of quack remedies; but if, from a knowledge of their composition, or experience of their effects, we are assured of their safety and power, it would be unpardonable in a physician to reject any means that

may be beneficial to his patient ; if his friends require it.

Nor is the art degraded by such condescension ; for we only avail ourselves of those means which have been pilfered from regular practice, (as JAMES's Powder, and almost all other nostrums of efficacy have been :) but even were it otherwise, life and health ought not to be sacrificed to idle punctilio ; but every means used, and every effort made, that may conduce to the relief of the patient *.

With respect to testimonies in favour of nostrums, many are obtained by perjury, and others are exaggerated by ignorance ; and whilst the supposed cures are published with much parade, the miscarriages are concealed

* A quack apothecary (TICKELL) of Bath has quoted this sentence as an implied sanction of quack nostrums ; but the implication is unjust. Physicians are often obliged to concede to the whims and prejudices of patients or their connections ; and as the preparation of JAMES's Powder is now well known, humanity, and a sense of duty, may induce them to *consent* to the use of JAMES's Powder, if required ; conscious that they are better qualified than ignorant attendants to superintend and regulate its operation ; though there are certainly shop medicines equally safe and effectual.

with

with industrious care †. That they may have been sometimes beneficial, it would be uncandid to deny; as a powerful remedy, producing, by the violence of its operation, a great and sudden change in the constitution, may either eradicate an inveterate disease, or subvert the powers of life: but I would submit to the serious consideration of my readers, whether, as regular practice is in possession of as powerful means as any nostrum whatever, it would not be more prudent to intrust the administration of them to those who, by a liberal and regular education, are *alone* qualified to render them equally safe and efficacious; or if they must have quack remedies, let them be taken under the eye and regulation of a person of skill.

† A notorious instance of this happened in the metropolis of an English county:—The vender of a celebrated quack-remedy published in his own newspaper the case of a person *supposed to be cured* by it, and annexed the name of a respectable clergyman, as a witness and a voucher, without his privity or consent; and, notwithstanding the remonstrance of this gentleman, and the declaration of two medical men of character, that they could indubitably prove that the *identical* person, and several others, were absolutely killed by it, he not only refused to insert the cases and vouchers in his paper, but had the audacity to repeat the advertisement.

It has been alleged, that regular practitioners, by a timid routine, or selfish procrastination, deprive their patients of those most powerful aids of which quacks have availed themselves. If this charge be, in any respect, well grounded, it is more applicable to the past than present times; as a more bold and decisive practice is now very generally adopted.

Some of the abettors of these quacks (for very few of them have been able to vindicate themselves) have insinuated, that though deficient in the general principles of physic, they have acquired, by experience, not only a sufficient knowledge of the operation of their nostrums, but of the nature of the diseases to which they are adapted.

I answer, that the medical art resembles a circle, each point of which is so connected with the other, that in order to obtain an accurate knowledge of a part, the whole must be understood: and to shew the nature and extent of medical knowledge, and those branches of learning and science with which it has an intimate affinity, I have, in a former work *, an extract from which I have given

* Natural History of the Human Body and Mind, &c. A

in the chapter on Lady and Gentlemen Doctors, enumerated the qualifications necessary to form a skilful physician; and upon a fair comparison, I may trust to the candour of my readers to determine, what portion of that knowledge can be justly claimed by the herd of nostrum-mongers.

There is so intimate a connection between all the branches of medicine, that none of them can be dispensed with in the education of a physician.

§ 4th. *PATENT and other RECEIPTS for*
QUACK DRUGS.

THE Crown has long assumed a right of granting patents for the benefit of such persons as shall make an useful discovery in any of the arts. As a reward for the inventor's ingenuity, he is entitled to the exclusive right of vending the fruits of his discovery, whether of a machine or a medicine, on condition that he shall deposit a faithful account of the manner of constructing the machine, or careful perusal of this work would not only amuse, but inform all persons who have any pretensions to a polished education. It has been translated, and very generally read on the Continent.

of

of preparing the medicine, in the patent-office, that, after the expiration of the term, which is generally for fourteen years, the public at large may benefit thereby.

That the public may receive such benefit, the discovery ought to be published in the Gazette, as being the only paper sanctioned by government; and the patentee's exclusive right ought to cease, the invention becoming now the property of the public. This however, for evident reasons, is never done; so that the inventor continues to enjoy the exclusive benefit.

Any person, however, may on applying to the patent-office, have a copy of the inventor's specification, as it is called, though at a very considerable expence*.

With respect to medicines, which are the objects of the present inquiry, medical men who have applied to the patent-office, have perpetually been disappointed; for they have always found that instead of a new, and heretofore unknown, remedy, the patentees have constantly imposed on the public, compositions of drugs which had long been in use in regu-

* The author obtained several of these at the office, at the expence of about a Guinea each.

lar practice; only altered either in the proportion of the ingredients, or by some trifling additions for the mere purpose of disguising it.

This gross imposition on the public is productive of a very essential evil; because it throws into the hands of ignorant men a right to vend remedies of a very dangerous nature, of the powers of which they have no knowledge, and therefore cannot determine in what diseases they may be beneficial or hurtful.

More than thirty years ago, parliament, from misrepresentation, granted five thousand pounds for the discovery of a remedy which was supposed to dissolve the stone: but the physician who was the voucher of its efficacy was either deceived himself, or deceived the legislature; for after declaring himself to be cured, there was found a large stone in his bladder, when the body was opened; and that disgusting and trifling remedy is now fallen into total disuse.

But these men, to give an eclat to their nostrums, often advertise them under the pretence of having a patent, when none have been obtained.

The champions of quacks tell us, that admitting

mitting the truth of the allegation, viz. that they are the same remedies as those used by the regulars; yet they aver that they are differently prepared, and therefore new medicines.

But this is not true. Their chief remedies, as has been observed, are *mercury*, *antimony*, and *opium*.

These remedies have been tortured by chemists in every possible way; and have been prescribed by physicians in every form that could be suggested by whim or ingenuity; but still they remain *mercury*, *antimony*, and *opium*; and it is not so much the form which merits attention, as the adapting them to the disease, and giving them in safe, yet effectual doses.

It can scarcely therefore become a question with any thinking person (but the bulk of mankind do not think for themselves) whether, as there can be nothing new invented by this ignorant race of men, it is most probable that they, or men of professional knowledge, shall be best able to give remedies in the most advantageous forms; especially as all the additions they make are mere trifles, solely for the purpose of disguise; and,

if

if they produce any change in them, it must always be for the worse.

When medical men offer arguments against the use of quack remedies, they are always supposed to do so from interested motives: but the author of these sheets, having retired from the practice of the profession, most solemnly declares, as a responsible being, that in these remarks he is actuated solely by a sincere desire to serve his fellow creatures, and he can truly assert, that no man has taken more pains to inform himself concerning them; and should deem himself an execrable villain were he to be guilty of intentional misrepresentation, in any one instance, even with respect to quack medicines *.

* I here omit the prescriptions for the following quack nostrums which are detailed in my Essays sold by ~~Dunn~~ *Wateman* in the Poultry, London, where the Reader will meet with *Nº 21.* amusing and instructing observations on quacks and their *Devon -* tools, viz. James' Powder, Tickell's Æther, *Shire Street* Godbold's Vegetable Balsam, Keyser's Pill, Lisbon Diet Drink, the *Stooms-bus* Montpelier Prescription for curing the Lues Venerea, *ny.* Velnos' Vegetable Syrup, and Thickness's, or rather Barrett's Gout Remedy.

§ 5. The

§ 5. *The dangerous consequences of using QUACK
REMEDIES.*

Turn Diseases to a Commodity. — *FALSTAFF.*

AS almost all the remedies made use of by quacks are so powerful that, if injudiciously taken, they must become rank poisons; the purpose of this chapter is to demonstrate the great danger of using them.

Science may be termed the knowledge of universals, or abstract wisdom; and *Art* is science reduced to practice. Few even of the lower mechanical arts are destitute of scientific principles; how much more necessary therefore must they be to the practice of *physic*, in which we cannot safely take a single step without a scientific reference to cause and effect, in an almost infinite number of circumstances; what havock therefore must the quack make who is totally ignorant of medical analogy!

viz. A disease cannot be cured unless its nature be known. The nature of some diseases is so obscure, that even the most skilful physician

physician finds it difficult to discover it, notwithstanding the advantage he enjoys of a regular education, and an opportunity of visiting his patient as often as he thinks proper.

But the quack rarely ever sees his patient, or, if he did, he is as incapable of knowing what his ailment is, as a cobbler would be of knowing the cause of the irregularity, or stoppage, of the movements of a watch.

It is astonishing that medicine is the only art which is supposed to require no study or application; and yet all who employ quacks must be of that opinion, or they would not hazard their healths and lives by trusting to the most ignorant of mankind: they might as well employ a shoe-maker to build a house, or a bricklayer to make a pair of shoes; indeed the absurdity would not be so great, because infinitely less knowledge and skill is requisite in either of those cases, than in the cure of a disease.

2dly. Physicians are often obliged to administer powerful remedies, and would certainly poison their patients, instead of curing them, did they not watch over the operation of them. But the physician know-

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ing

ing that there are certain symptoms which will be produced by those remedies, they must be his only guide. He therefore visits his patient frequently, inquires into these effects or symptoms. If none such have appeared, he increases his dose with caution, until they do; if the effects are too powerful, he lessens the dose, or omits it for a time, until those effects cease.

It often happens that from some peculiarity of constitution, a very small dose of a powerful medicine shall operate so severely as to endanger the life of the patient. Many persons have thus been destroyed by quack drugs; but dead men tell no tales; and whilst the public is astonished by accounts of patients they never cured, it is ignorant of the number of persons they certainly killed.

Quacks have exultingly retorted upon physicians the charge of man-slaughter. Admitting the charge to be well founded, a patient can only be said to have been killed who, under proper treatment, might have been cured; for it would be very unjust to charge either the physician or the quack with killing a patient who dies of an incurable disease.

disease. But the very supposition of patients being killed is a proof that there are degrees of skill in the medical art, and therefore it is so far from being conjectural, that the man who has the highest degree of skill must necessarily cure the greatest proportion of curable diseases.

But there is a circumstance which merits very serious consideration: there are some persons who, from some peculiarity of constitution, cannot bear opium; others who are very dangerously affected by even small doses of mercury. Now it is well known, that two-thirds of quack medicines consist of one or the other of these drugs, or rather poisons. A. lately has been consulted on several occasions. His opinion was asked concerning a lady of high rank. He recommended the use of opium; but was told it never agreed; and yet, if this lady were to take a quack nostrum, it is ten to one but opium will be an ingredient.

But mercury is still more an edged tool, and the quack's sheet anchor. A. has known a person thrown into a dangerous salivation by two grains of calomel. Were such a person to take a quack medicine, it is twenty

to one that there is mercury in it. The patient is very ill in consequence of taking this (to the patient a) poison. Where is the wretched quack reptile to be found, to remove the danger he has brought on? The fellow is probably in another quarter of the kingdom, or if he were even next door, he knows no more how to remove the bad effects, than the cobbler who soles shoes at the next stall. Thus it is that thousands are annually sacrificed to the most absurd and ridiculous infatuation.

Allowing this argument to be just, it may be asked, who is most likely to cure the greatest proportion of patients, or kill the least, the physician who has been for years engaged in the study and practice of a very difficult art, or the quack, who is so far from having studied it, that he does not even know the names of his tools *, and who may

* That blundering blockhead THICKNESSE does not know that cicuta and hemlock are the same plant, though the hemlock is one of the drugs he uses; and he confounds the hemlock with the hellebore, with as much propriety as he might his quondam tool the *adze* with a hand-saw. This unhappy man, since the publication of the last edition, died suddenly, from apoplexy, brought on by a fit of rage provoked by a restive bidet between Boulogne and Paris.

yesterday

yesterday have been a cooper, and to-day a doctor?

It may be asked, if quacks are so totally ignorant, how happens it that they cure any patients? The answer is ready: if you put a sword into the hand of a madman, blind-fold him, and set him loose in a croud, it is more than an even chance that he kills or wounds some unfortunate persons within his reach. So the quack, possessed of one powerful drug, which he tells you will cure a hundred diseases, it would indeed be wonderful if it does not accidentally cure some of them, though it may either destroy, or be of no benefit, to the greater number of those who use it. If physicians could pursue the practice of physic with as much safety and success, without what is termed a medical education, they have employed their time and money to very little purpose: but to prove that medical education is necessary, a familiar instance may be employed.

A watch-maker ought to know the mechanism of that curious instrument a watch, otherwise he cannot rectify its defects; so ought the physician the structure of the hu-

man body *. Does the quack know any thing of these branches? He does not even know what they mean; they are Greek terms, and the quack knows not even his own language.

The watch-maker must know the means of curing the defects of the machine; this is analogous to the study of the materia medica, chemistry, and pharmacy, so essentially necessary to a physician. The quack has indeed a particular nostrum; but of the nature and operation of its ingredients he is totally ignorant. He has had it perhaps from his grandmother; or he has stolen it from a dispensatory. But were he even to know all its qualities, that would avail him little, because there is so intimate an affinity between all the branches of medicine, that an ignorance of any one branch must create a deficiency in all the others: what then can be said of the quack who is ignorant of every branch? As it is of the utmost importance that this matter be well understood, because it may contribute to save the lives of thou-

* I have, Chapter 12th, enumerated the necessary qualifications for a physician, and therefore omit them here, and the comparison between the physician and the watch-maker.

sands, a familiar example shall be laid before the intelligent reader.

A person is seized with a *cough*, and there are twenty quack nostrums, stolen from the regulars, which we are told will infallibly cure it; and were there only one kind of cough, it is possible that one or other of these might be of use; but as there is such a variety of this *symptom*, for it cannot be called a disease, depending on different, and even opposite causes, it is evident that what would be beneficial in one, would be injurious in another*.

If a skilful physician be employed, what are the steps he would take to relieve his patient? He must first know the cause of this symptom.

From *anatomy* he knows the structure of the lungs, which being, as he is taught by *physiology*, one of the organs of breathing, they must, either directly or indirectly, be

* TICKELL, the Bath quack, in his first advertisements of his nostrum æther, declared that it cures all diseases of the stomach; but the author of the Medical Cautions having exposed the ignorance of this quack, and the absurdity of the assertion, the diseases of the stomach being as opposite in their nature as chalk and cheese, he changed his tone.

affected

affected by cough, which always disturbs the breathing.

But as he proceeds in his inquiry, as there are many causes of cough, he may find much difficulty in fixing on the right cause; for it may be a fault of the lungs themselves, either from inflammation, consumption, asthma, or rheumatism, &c. it may be owing to gouty or other fluctuating matter falling on the lungs, or it may be what is commonly called nervous; but he knows that cough may also proceed from a fault of some other organs, whilst the lungs are free from any complaint: as from some disorder of the upper part of the wind-pipe, throat, stomach, bowels, &c. from dropy of the breast, cutting of teeth, worms, &c.

If he is still uncertain, he considers the age, habit of body, and mode of life, together with the present state of the weather, and to what diseases the patient was formerly subject; as an inquiry into all these circumstances may assist him.

Having determined the nature of the disease, he proceeds to form, from this circumstance, an accurate idea of what will be the issue; whether, for instance, the disease is curable.

curable or incurable; (quacks know nothing of incurable diseases;) whether it will be rapid or slow in its progress; and whether it will end in perfect recovery, or in another disease.

This branch of medicine, termed *prognostic*, is a most essential requisite, and distinguishes the skilful physician from the ignorant quack, who never can form a proper judgement of the event, because he is destitute of the necessary principles of this art; and yet it is impossible he can cure the disease without it, unless by chance.

The physician, from the consideration of all the preceding circumstances, taken separately and together, forms his plan of cure; but what plan can the quack form? The physician runs over in his mind all the different classes of remedies, and chooses those that are fittest for his purpose; the quack has but one solitary remedy. The physician watches daily over the effects of his remedies, increases or lessens their doses, or even changes them, as circumstances shall require. From their effects he may acquire a more correct knowledge of the disease; or if it should

should change its form, or new symptoms arise, he changes his plan accordingly.

Does not the discerning reader see the impossibility of the quack's ability to make use of any of these indispensably necessary resources; ignorant, perplexed, and confounded, if any new change should arise, he neither knows the cause of it, or how to remedy it, especially if it should arise from the injudicious use of his only nostrum; for he knows nothing else that will remedy it.

In proof of what is here alleged, a few instances, out of many more, shall be mentioned.

A wealthy Wiltshire farmer, contrary to the author's desire, applied to CHITTICK. His soap lees threw him into a putrid fever, for which this wretched quack bled him, and he returned to his own house just time enough to breathe his last. It is evident that this fellow knew not the effects of his own nostrum, otherwise he would not have continued it; and the only means he used to remove its dangerous effects, was the most improper he could possibly think of, and therefore hastened his death.

MEYERSBACH undertook the cure of a celebrated

lebrated city magistrate and his wife. He put them upon a profuse use of lemon juice, and spare diet, with the use of some of his dangerous nostrums. Though an apothecary's apprentice could have discerned that he was undermining the powers of life, he persevered: she was suddenly destroyed, and the husband died of the effects of a broken constitution.

GODBOLD'S *Balsam* has been trumpeted forth as an infallible cure of every kind or degree of consumption. In no one instance of real consumption hath this drug ever been of use, so far as the author has remarked: in some it exasperated all the symptoms, and shortened the patient's life. Even in a common cough, which was ignorantly deemed a consumption, it brought on an alarming shortness of breath, which, together with the cough, were cured by vomits and a dose or two of mercury*.

Were

* Having obtained a copy of GODBOLD'S patent for an absurd and dangerous farrago of forty two ingredients, and conscious that it would not only be ineffectual but noxious in confirmed asthma or consumption, I gave the following challenge to this fellow: that if he would, on oath, declare the

Were I to enumerate all the instances, within my own knowledge, of the dangerous and fatal effects of a misapplication of the most powerful of these nostrums, the detail would be almost incredible: a few instances may suffice.

JAMES'S *Powder*, though confessedly beneficial in certain stages of inflammatory diseases, has, not unfrequently, vomited, purged, or sweated to death, persons labouring under low, malignant, and putrid fevers, who might have been saved by a liberal use of bark, snake-root and wine.

The celebrated Dr. GOLDSMITH was destroyed by an injudicious use of JAMES'S *Powder*; and notwithstanding JAMES'S assertion, that it had been found beneficial in the malignant yellow fever of hot climates, the reverse is undoubtedly true.

The habit of taking JAMES'S *Analeptic Pills*, since *bilious* diseases have become *fashionable*, the quantities of each ingredient, and have the remedy administered under the eye of the physicians of any of our hospitals to one asthmatic and one consumptive patient, who by those gentlemen should be declared cured by his remedy, I promised to pay GOLDBOLD £1000 on demand: he declined the invitation.

has

has irreparably injured many constitutions, by creating a necessity for the frequent use of purges, which, in most of the cases in which they are used, are not much less injurious than the most virulent poisons *.

TURLINGTON's *Drops*, given imprudently in colics, have brought on fatal inflammation of the bowels and kidneys. How many unhappy infants have been lulled into fatal sleep by GODFREY's *Cordial*! And how many persons have been thrown into dangerous salivations by MAREDANT's *Drops*!

From what has been said, it is to be hoped that the intelligent reader will acknowledge the justice of the preceding and the following remarks; and pay some regard to the candid remonstrances of a person who has retired from the practice of his profession, and can have no other motive than the benefit of his fellow subjects; and who, during a course of more than forty years extensive practice, has had manifold occasions of deploring the fatal consequences of confiding in the most ignorant, and the most knavish of mankind.

* Of the bad effects of this practice, I have taken notice in a former Chapter.

The truth of the following inferences, therefore, must be admitted:

1st. That the practice of physic requires extensive knowledge, and much sagacity.

2^{dly}. That though the most skilful may err, *they only* can be qualified to correct their own errors, by attentive observation, and close reasoning, whilst the quack is neither capable of either discerning or rectifying his own blunders, totally deficient as he must be in respect to every principle, on which he can either reason or judge.

3^{dly}. That as quacks are totally ignorant of every branch of medical education, the more powerful their remedies, the greater the mischief which may arise from them in unskilful hands.

4^{thly}. That, as the patients who use quack medicines, are equally ignorant of their own diseases and constitutions, they cannot make use of them without extreme hazard; and therefore that thousands have paid the penalty of their credulity and rashness, by ruined health, or premature death.

§ 6th. PUNISHMENT

§ 6th. PUNISHMENT of QUACKS.

THE legislature of this kingdom, convinced of the destructive consequences of empirical practice, has enacted laws for the prevention of it; and at certain periods, quacks have been punished with severity, and peculiar marks of ignominy; but they have, of late years, become unusually bold and insolent, partly from the sordid and shameful practice of granting them patents; and partly in consequence of the medicine act; inso-much, that one of them in a pamphlet he published some years ago †, asserts, that he and his brethren practise under royal and parliamentary authority.

But this cannot be the case, because prerogative in this country cannot supersede the laws of the land, and the old law is not repealed; therefore, by exempting medicines employed in regular practice from taxation, the legislature has manifestly marked the quacks as illegal intruders: and as Parlia-

† *Strictures on Adair's Medical Cautions*, by S. Freeman, M. D.

ment might not choose to interfere directly with that branch of prerogative, by which patents are granted, sometimes for very good purposes, they deemed it more eligible to convert the *misapplication* of that power in favour of quacks, into a beneficial increase of the revenue. But "none (as the late Lord *Chesterfield* observed on the gin act) ever heard of a tax on theft or burglary, because "a tax implies a licence;" for the same reason, quackery, being a dangerous evil, should not have been taxed, but absolutely prohibited under the most severe penalties; for vice ought not to be tolerated in a good government, but rigorously suppressed.

But if the colleges of physicians in Great Britain and Ireland, had, in consequence of the authority vested in them, punished these interlopers, quack medicines could not now have been an object of taxation. The practice of medicine in this kingdom is on a most miserable footing; and nothing but a thorough reformation of it can remedy the manifold evils which result from its present state; nor can there be an object of greater political magnitude, or more worthy of the interposition of the legislature, than the establishment
of

of such regulations as, by confining each department of medicine to its proper province, may effectually eradicate empiricism.

That this is practicable is manifest from the effects of the wise regulations established by that great princess the late *Empress of Russia*; by which quackery has been totally annihilated in that most extensive empire; and it may justly be affirmed, that there are more quacks in *England* than in all the rest of Europe.

Divinity, law, and physic, are justly deemed *learned* professions, and legislative authority has limited the *regular* exercise of those professions to such persons *only* as are qualified by a regular education. But though the benign spirit of toleration has *permitted* religious empiricism, and *folly* has countenanced *medical quackery*, the courts of Westminster have wisely excluded *ignorance* from the bar.

But though no man of common sense would rely on an *enthusiastic cobbler* for instruction concerning his moral and religious duties; or employ a *taylor* to defend his property in Westminster-hall; yet, *strange infatuation!* Many persons, not destitute of common sense in other respects, daily trust their

lives and healths to *miscreant nostrum-mongers*, who are as little qualified to practise physic, as a cobbler is to preach, or a taylor to plead a cause.

But as it may be deemed an act of injustice to any man who claims the merit of an invention, to deprive him of the reward of his ingenuity, I would propose, that every person who has invented an useful remedy should, *on oath*, deliver the prescription to three members of the colleges of physicians of Britain or Ireland, appointed by their respective legislatures, and that, after a fair trial of its efficacy, a reward be voted by parliament.

There is nothing novel in the proposition; as something similar was done in the case of Mrs. STEVENS'S medicines.

Or should it be alleged, that physicians may not report candidly on the result, some members of the Royal Society might be joined with the medical men, as was very judiciously directed by the late French king in the case of animal magnetism.

If such a regulation should be adopted, it would be necessary to suppress the nostrum-mongers, by enforcing with rigour, all the laws enacted for that purpose; and should the

the other regulations which I shall take notice of be carried into execution, I am firmly persuaded, that many of the most valuable members of the community, now annually lost, would be saved to their families, and to the great emolument of the nation.

The legislators, in almost every civilized society, have considered quacks as pests; and have therefore enacted penal laws for the suppression of quackery.

The colleges of physicians were instituted in different kingdoms of Europe, to examine all persons who undertook the practice of the art, inspect all drugs in the apothecaries' shops, and destroy such as were unfit; and there can be no doubt but their power extended to the examination of nostrums; and on their report, the venders were subject to severe penalties.

In the reign of James I. an order of council, grounded on a former law, was issued for the apprehension of all quacks, in order to their being examined by the censors of the college of physicians. On that occasion several mountebanks, water-casters, ague-charmers, and venders of nostrums, were fined, imprisoned, and banished.

Many

Many of these wretches assumed the character of Conjurers; and in RYMER's Foedera, vol. 16, p. 168, there is a pardon granted by James the First to one SIMON READ, Professor of Physic, who was indicted for practising the black art, by the invocation of evil spirits, for the purpose of discovering the person who stole a sum of money; and these fellows sometimes insinuated, that the excellence of their remedies depended much on their communication with evil spirits. This READ, and one JENKINS, had stood suit six years before with the College of Physicians, and were cast for practising without licence from the College.

Another of those fellows, named Doctor LAMB, a Conjurer and a Bawd, was convicted of a rape committed on one of his patients: it is suspected, that some of the present race of quacks keep apartments for the purpose of assignation; and a fellow, a noted water-caster, who, though an alien, lately purchased an estate here, is supposed to have acquired much of his wealth by this very respectable employment.

Having repeatedly smarted for a direct violation of the law, they have endeavoured of

late

late years to evade it, by availing themselves of a power vested in the crown of granting patents for useful inventions. This has, by the sordid avarice of the officers, been shamefully abused; for it may be clearly proved, that, with respect to nostrum venders, few, if any, of their drugs could be deemed inventions, though they were obliged to annex an oath to their specifications.

Of those which have been sold without the sanction of a patent, (as well as those which have) it has been found by chemical analysis, that the most powerful are dispensatory medicines, disguised by some trifling additions; whilst others have been found to consist of the most insignificant ingredients, as pith of bread, brick-dust, sheep's-dung, &c. or, the most disgusting, as the human skull, fat, placenta, &c. the venders depending for success on the strength of the patient's imagination, and the liveliness of their faith*.

Though superstitious credulity is not so prevalent in this, as in former ages, it is however

* The various pretensions and impostures of quacks afford an irrefragable proof of the extreme credulity of the English nation. In the last century, the famous Sir Ken-

ever far from being extinguished, as is evident from a recent instance of the impudent imposture of a *German* quack, who lately pretended to cure diseases by animal magnetism.

CH A P. XV.

REGULATION of the APPETITES and PASSIONS of YOUNG PERSONS.

FROM the intimate connection between mind and body, the regulation of the

BLM DIGBY pretended to have discovered a sympathetic remedy, which cured wounds *solely* by rubbing it on the instrument which inflicted it.—Another quack of that period invented pills to secure the chastity of wives; and a restorative broth for the benefit of aged husbands; and there is much reason to regret that the *invaluable* prescriptions have fallen into disuse in this age of *matrimonial* infidelity.

Whilst other great men depend on contemporaries or posterity for the celebration of their worth, the quack doctor is his own historian, and publishes in every pamphlet and newspaper, cases of cures *never* performed, and copies of affidavits *never* sworn to; whilst the great and small vulgar give them entire credit for their skill, their candour, and their veracity, all of which are equally respectable.

appetites

appetites and passions forms a necessary part of a treatise on regimen.

Were it my intention to offer a dissertation on the subject, as it is not ; I should not take either *Epictetus* or *Seneca*, or even our modern moralists, as my guides ; but should prefer the morality of the Gospel, as most suitable to a Christian reader.

In tracing the turnings and windings of the human heart, I aver that the attentive physician is better qualified than the Popish confessor.

In sickness and in sorrow, the mind of his patients is generally divested of disguise, and even sometimes of prudential concealment ; and after fifty years experience, I know that much knowledge, speculative and practical, concerning the dispositions of mankind, may be obtained by the physician.

Man, endowed with the faculty of knowing good and evil, is prone to abuse his free will. Without enumerating the manifold causes of this propensity, I shall only mention one, which is indeed a very important one ; upon which I found my admonitions with respect to the education of the rising generation : viz. *That our appetites and passions gain an early and dangerous*

dangerous influence over reason and the conscience; because we fear self-denial, before we know guilt; and are delighted with the dangerous pleasure of self gratification, before we are conscious of the exalted nature and value of virtue.

This is the real state of the human race, from the birth to what are termed the years of discretion; to which, *alas!* many of us never arrive, even at the end of a long life.

There is no particular period for the commencement of reason or conscience: I have read of what may be termed a *prematurity* of understanding, as in the case of *Barretier* and others; and some have fallen within my own knowledge; one in my own family. By exhibiting these rare phenomena in his creation, the *Supreme Giver* of all knowledge evinced *his power* for our instruction. But even in the ordinary dispensations of his providence, it is certain that the natural propensities of infants manifest themselves earlier than is generally suspected. It is therefore absolutely incumbent on those who have the tuition of young persons to begin very early, and steadily give the young twigs a right bent and direction; and thereby form in them a fixed habit of *self-denial*, long before their reason is

so

so ripened as to discern the necessity, and the comfort, of *salutary restraint*.

The judicious and *conscientious* parents therefore, recollecting their *solemn baptismal obligations*, will not be contented with merely watching over the bodily health of their offspring, a task dictated by instinctive attachment; but anxiously superintend, and regulate, the movements of the infant mind; and gently, but *firmly*, check the earliest dawnings of any froward and perverse disposition.

My extensive experience in the world has afforded me ample opportunity of remarking the good effects of early culture of young minds in some families, and the dangerous consequences of the neglect of it in others;

* Various expedients have been fallen upon by parents to habituate their children to restraint and disappointment. A Lady told me the following anecdote of herself. In her youth she was froward, and moreover fond of pleasure; in the latter, her father sometimes gratified her; but more frequently disappointed her. When the coach was at the door to receive the family, she was ordered to her chamber till the rest of the family returned. Thus being never certain that her expectations would be gratified, her desires were moderated, by being kept in suspense, and thereby weakened and restrained.

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and I deem myself to be duly qualified to admonish the tutors of the young generation.

It is with pain I make the remark, that whilst many parents are anxiously desirous of giving their children what is termed a *liberal* education, to qualify them for this life; too few consider the infinitely greater importance of that branch of education, by which the heart is amended, and the appetites and passions are subjected to the will and law of our heavenly father; which he absolutely requires and demands of us as our reasonable service.

These most valuable purposes can only be obtained by genuine religion, the *general* principles of which, united with an undeviating adherence to those of pure morality, without regard to the *peculiarities* of sect or system*, ought to be early and assiduously instilled into their young minds.

In confirmation of what I have advanced I

* Whosoever is tolerably conversant with ecclesiastical history, and has even a moderate degree of zeal for the interest of religion, must lament the manifold sects, and subdivisions of those sects, which have amounted to near two hundred. *All truth can be but one*, and as all appeal to the only standard of that truth, *the gospel*; this circumstance ought to make us modest, diffident and mutually tolerant.

had

had made appropriate quotations from five very eminent men, two of them laymen, Four of them have long passed "that bourne" "from whence no traveller returns," and though they held different religious tenets in some points; yet I trust they have all had a gracious acceptance with their merciful judge.

I have now omitted those quotations, not by way of compromise with a very numerous class to whom they might have been offensive (for I could easily have vindicated myself from the charge of impropriety and inconsistency on this score) and shall substitute a clause from the works of a most worthy and respectable Pastor of our establishment *. "When Paul preached among the Jews at Rome, *they departed, and had great reasoning among themselves* †. They thought it a question that well deserved the strictest scrutiny, whether the gospel was a cunningly devised fable, or a revelation from God. It was thus among Jews and Heathens. But in our age, and in a country of professed

* Dr. Erskine's Sermons, Page 206.

† Acts xxviii.

"Christians, to speak of Christianity with the
 "least air of seriousness, is, by many, deemed
 "a proof that too much piety hath made men
 "mad."



from whence though they do not religiously return in some points; yet they have all had a gracious acceptance with their intellectual judge.

THE END.

I have now made quotations, not by way of compliments with a very numerous class to whom they might have been offensive (for I could easily have vindicated myself from the charge of impropriety, and immorality on this score) and shall abstain a little from the works of a most worthy and respectable Pastor of our Establishment. "When I first preached among the Jews at Rome, they departed, and had great reason among themselves. They thought it a question that well deserved the strictest scrutiny, whether the gospel was a cunningly devised fable or a revelation from God. It was thus among Jews and Heathens. But in our age, and in a country of professed

The Tenth's Sermons, 1730. f. 44. v. 11.

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